



M. L

Gc
975.8
C15g
1384380

GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



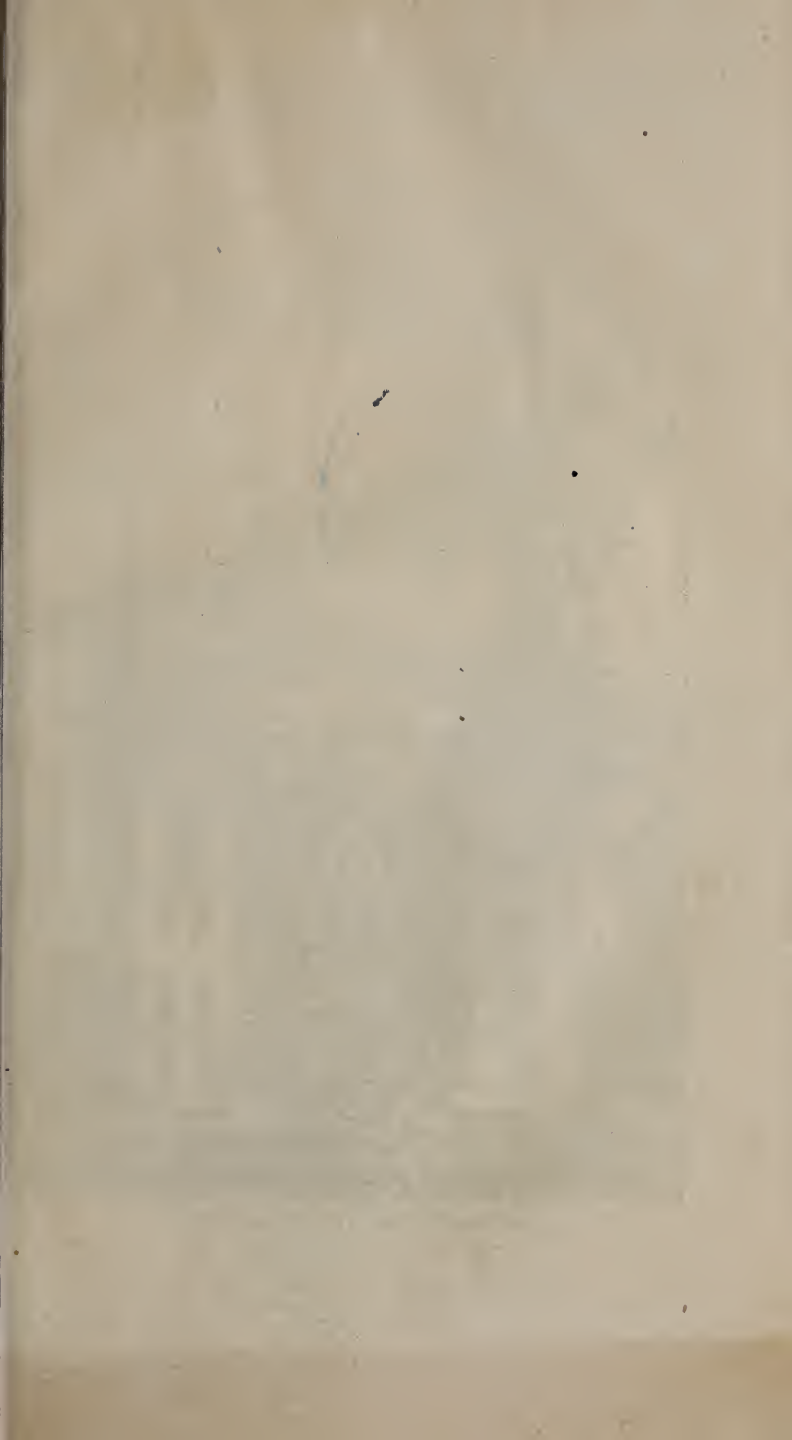
3 1833 02408 0480

1200



Digitized by the Internet Archive
in 2016







MERCER UNIVERSITY, MACON, GEORGIA.

GEORGIA BAPTISTS:

HISTORICAL

AND

BIOGRAPHICAL.

BY

J. H. CAMPBELL,

PERRY, GEORGIA.



MACON, GA.:

J. W. BURKE & COMPANY.

1874.

Entered according to Act of Congress, in the year 1874, by

J. H. CAMPBELL,

In the office of the Librarian of Congress, at Washington.

PREFACE.

A LARGE EDITION of this work was published in 1847, which was soon disposed of. Various causes have delayed another edition until now. The object of the work, however, has been kept steadily in view, and the intervening years have been improved in accumulating materials for the present volume, much of which would have been otherwise lost. Though the author's success has been by no means commensurate with his wishes and efforts, yet he rejoices that his labor has not been entirely in vain. If the christians now on the stage will emulate the examples presented for their imitation in the following pages, it is confidently believed they and the world will be the better for it. His object from the first has been to rescue from oblivion the names and deeds of some, at least, who have glorified God by their works of faith and labors of love, and to stimulate the zeal of the living by the recital of their trials and sufferings. It is matter of profound regret, that the deeds of many others, equally worthy, will never be recorded in human annals, their very names having perished from among men, though they are written in the Book of Life. The present and future generations of our denomination should never forget that it is, under God, to the wisdom and zeal of the fathers of our Israel in Georgia we owe our strength and prosperity, being stronger in numbers in this State than in any other State in the Union, and, perhaps, in proportion to population, more numerous than in any other country on earth. It is the memory of such men these pages are designed to preserve and perpetuate. It is their holy lives the author desires to hold up for the veneration and imitation of posterity.

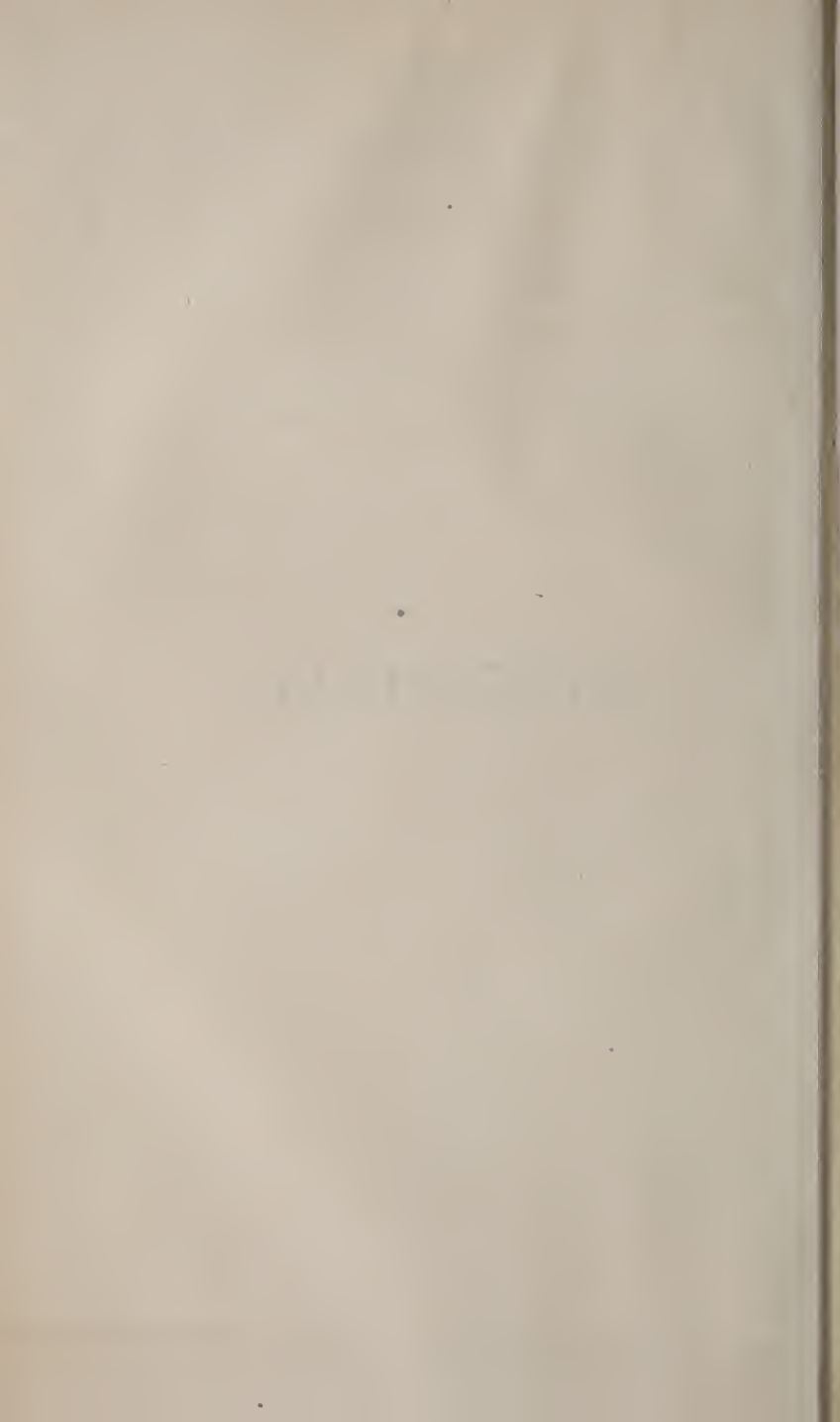
In preparing this work, the author has found it necessary to make frèe use of the labors of others, for which, in some cases, he has not given the usual credit. He hopes it will suffice for him to say in advance, and in general terms, that but for the writings of Mercer, Brantly,

Mallary, Sherwood, Kilpatrick, Crawford, McIntosh and others, this volume, in its present dimensions, would never have seen the light. The interest of its pages has been greatly enhanced by their productions. It is not pretended that it is either complete or entirely free from error. But it is as complete as patience and perseverance on his part has enabled him to make it, with the materials he has been able to command; and, if there are errors, they are believed to be immaterial. Such as it is, he commends it to the favorable consideration of an indulgent religious public, especially to those for whose entertainment and profit it has been compiled, with the fervent prayer that the Head of the Church will condescend to sanctify it to the accomplishment of some good, and that it may serve as a foundation upon which some future historian may erect a far nobler monument to our worthy dead.

THE AUTHOR.

Perry, Georgia, January 2, 1874.

HISTORICAL.



HISTORICAL.

INTRODUCTION OF BAPTIST SENTIMENTS INTO THE STATE.

THE first account we have of any Baptists in the province of Georgia was in the year 1757. Mr. *Nicholas Bedgewood*, who was employed in the capacity of agent to Mr. Whitfield's Orphan House, near Savannah, had several years previously been convinced of the truth of Baptist sentiments. In that year he went over to Charleston, and was baptized by Rev. Mr. Hart, the pastor of the Baptist church in that city. He was soon licensed to preach, and his ordination to the ministry took place in 1759. In 1763, he baptized several persons in and about the Orphan House, among whom was Mr. *Benjamin Stirk*, who afterwards became a minister of the gospel. To these persons, who were probably a branch of the Charleston church, Mr. Bedgewood administered the Lord's Supper, the first *Baptist communion* ever held in the province.

Mr. Stirk, having lost his wife while at the Orphan House, married the mother of the late Rev. Thomas Polhill, of Newington, in the vicinity of Goshen, eighteen miles above Savannah, to which place he removed in 1767.

He appears to have been a man of good learning, fine natural parts, and eminent for piety and zeal. As there was no Baptist church in Georgia, he united with the church at Euhaw, S. C. He soon began to preach, and set up places of meeting, at his own house, and at Tuckaseeking, twenty miles higher up the country, where there were a few Baptists, and who constituted a branch of the Euhaw church. But of the useful labors of this faithful servant of Christ, they were soon deprived, as he was called to his reward in the year 1770. This was the second bud of a Baptist church in the State; indeed, it is not certainly known that they ever became a regular church.

In the meantime, Mr. Botsford, a young licentiate of the

Charleston church, while on a visit to the Euhaw church, received an invitation to come over and help this feeble and destitute branch. Encouraged by the mother church, and accompanied by the pastor, Rev. Mr. Pelot, he came and preached to them his first sermon, on the 27th of June, 1771. His labors being highly acceptable, he yielded to their solicitations, and remained with them for more than a year. But his anxious spirit would not permit him to remain in one place. He traveled extensively, preaching in all the surrounding country; and towards the close of the next year, he went still higher up the river, and commenced an establishment at what was at first called New Savannah, but now Botsford's Old Meeting-house, about twenty-five or thirty miles below Augusta. Here he had the pleasure of seeing the work of the Lord prosper in his hands.

A little previous to Mr. Botsford's coming over to Tuckaseeking, Rev. Daniel Marshall, with other Baptist emigrants, arrived and settled on the Kiokee creeks, about twenty miles above Augusta. Mr. Marshall began forthwith to preach in the surrounding country. His principal establishment was on the Big Kiokee, and from this circumstance it received the style of the Kiokee Meeting-house. It was located on the site now occupied by the public buildings of Columbia county, called Applington.

Although Mr. Marshall was neither profoundly learned nor very eloquent as a preacher, yet he was fervent in spirit and indefatigable in labors, and the Lord working with him, he soon had the happiness of receiving and baptizing many new converts; these, together with the emigrant Baptists in that section, were constituted into a regular church in the year 1772. THIS WAS THE FIRST BAPTIST CHURCH EVER CONSTITUTED IN GEORGIA. At this time, Mr. Daniel Marshall was the only ordained Baptist minister in the State; but, besides him, there were several zealous licentiates, i. e., Abraham Marshall, Sanders Walker, Solomon Thompson and Alexander Scott. By these the word of the Lord was proclaimed through all the up-country, and the scattered sheep of Christ were gathered into this fold from the remotest frontiers. Thus the word of the Lord ran and was glorified, believers abundantly multiplied, and the church greatly enlarged.

By this time, Mr. Botsford had received ordination by the church in Charleston, that he might be more fully qualified to enter the large and interesting field of usefulness that lay before him. He had already visited Augusta, Kiokee and other places, which at that time lay along the frontiers of Georgia and South Carolina. He became acquainted with Mr. Marshall, and though there were at their first acquaintance certain slight differences between these ministers with respect to *externals*, Mr. Botsford being of what was then called the *regular*, and Mr. Marshall of the *separate* order, a more intimate acquaintance soon destroyed these distinctions, and these devoted servants of the Most High became perfectly united in their efforts to disseminate the truth and to build up the Redeemer's kingdom. Previously to the ordination of Mr. Botsford, Mr. Marshall baptized for him, but subsequently, he baptized himself many of the happy converts who believed under his ministrations at New Savannah and in the surrounding country; and in the year 1773 he had the additional satisfaction to see a church regularly constituted in that place. **THIS, BOTSFORD'S CHURCH, WAS THE SECOND CHURCH IN THE STATE.** It is still a highly respectable body, and is a member of the Hephzibah Association.

These devoted heralds—missionaries of the cross—may well be considered the founders of the Baptist interest in Georgia. They continued, each in his sphere, aided by licentiates, to labor incessantly for the up-building of the churches, and to publish throughout the widely extended frontier settlements the gospel of the Son of God with a success that furnished unequivocal evidence that the Lord was with them. Yet it does not certainly appear that any other churches were constituted by them, though materials for several others were prepared.

Mr. Botsford married and settled on Briar creek, in Burke county, in the year 1774. But although he purchased land, stuck down his staff and built for himself a house, and for a time thought that he would enjoy his peaceful home for life, his heart was so fully set upon his work that he could not rest. He suffered not the charms or cares of domestic life to abate his fervent desire for the salvation of his dying fellow-men, nor to diminish aught from his activity in the cause of his blessed

Master. For, as his biographer says, "From the tabernacle which he had pitched upon Briar creek, he darted out into many surrounding regions, both in South Carolina and Georgia, and preached the gospel of the kingdom with his accustomed fervor and success." During this time, the church on the Kiokee was multiplying. Mr. Samuel Cartledge, Loveless Savidge and Silas Mercer were added to the number of her licensed ministers.

But about this period, the Creek and Cherokee Indians became very troublesome on the frontiers, and by their frequent incursions greatly harrassed the inhabitants, and at length quite broke them up. Soon after, the deeper horrors of the revolutionary war began to fill all with dismay—Savannah fell—Sunbury surrendered—General Ash was defeated, and at length the whole country was brought to submit to the British arms. Many sought safety in flight. Among these were Mr. Mercer and Mr. Botsford. These gentlemen were refugees in the interior States till the close of the war. But the intrepid Marshall stood his ground, and never deserted his post; like an apostle, having his dear people in his heart, to live and to die with them. Though the din of war was heard, rapine and violence and bloodshed filled the land with consternation, the zeal and perseverance of this brave soldier of the cross were not in the slightest degree abated. Assisted by a few licentiates who remained on the field with him, the good work went on; the spirit of pure religion was progressive, and even in those times which tried men's souls, very many were converted to God.

During the troubles above mentioned, it does not appear that many *churches* were constituted, yet the foundations for them were laid. Indeed, it is possible the Red's creek (now Aberleen) church, was constituted within that period. The Rev. Loveless Savidge, who was pastor of this church, was one of the early licentiates of the Kiokee church, and it is natural to suppose, that he soon succeeded in raising the church; but of this, we have no certain information. There was also constituted a church on Little Briar creek, in 1777, which still exists, but under whose labors we cannot now ascertain; probable by the zealous efforts of the Rev. William Franklin and Joseph Busson, who were resident in this section at the close of the war.

They were useful ministers in their day, abundant in labors and good fruits, and their praise was in all the churches.

Shortly after the termination of hostilities, when peace spread her balmy wings abroad, and prosperity began to bless the country with her genial smile, the refugees returned; and those who had remained, both ministers and common members, who had been very much scattered, depressed, and almost estranged from each other, now became animated, arose in various settlements simultaneously, flowed together as by one common impulse, and were soon constituted into many churches.

The Rev. Sanders Walker, who by way of distinction has been called the *meek*, residing at that time on Fishing creek, five miles north of Washington, in Wilkes county, having been ordained to the gospel ministry in the mother church, preached the gospel of the grace of God in the regions round about him. There were in his vicinity a number of Baptists, who either had emigrated thither, or were the fruits of the labors of Mr. Walker, himself and others. Among these brethren was Mr. John Milner, Sr., a most zealous and fervent exhorter, who afterwards became a preacher, and was very successful in his efforts to advance the cause of God and truth amongst his people. These were soon gathered together, and in 1783, were formed into a regularly constituted church, under the style of the Fishing creek church.

The following year, 1784, Upton's creek church was constituted. This was situated in the lower part of Wilkes, and went by the name of Upton's creek for some time, but upon building a new and convenient meeting-house some miles below, in a pine wood, surrounded by evergreens, it received the style of *Greenwood*, by which it is still known. By whom this church was founded we know not, but doubtless it was constituted of members from the Kiokee church, and formed under her auspices. Here the Rev. Peter Smith was settled soon after the war closed, and it is altogether probable that he was instrumental in the formation of the church. He was the first pastor. In a short time, however, Mr. Smith removed to the State of Ohio, where he ended his earthly career.

These were the churches in the State when the Georgia

Baptist Association was organized, and it would seem, were the constituent members of the body.

INCREASE OF THE DENOMINATION.

Soon after the close of the revolutionary war, the Baptist ministers began to extend their labors into the regions around them, which were rapidly settling up. The Lord gave them great success, so that the increase of the denomination has been *almost unparalleled*. In general, this increase has been gradual. Yet, as in other countries, the people of God in Georgia have experienced seasons of refreshing from the presence of the Lord. The first *great and general revival* of which we have any account remaining, was as early as 1802, during which about seven hundred were baptized in the Georgia Association. The heralds of the cross who reaped this harvest were doubtless extraordinary men. They preached because a stern necessity was upon them. They could not live contentedly without warning sinners to flee from the wrath to come. The idea of gain did not seem to enter their minds—the good of souls impelled them to labor. In most cases, the *infant churches* (recently sprung up in what was then a wilderness) were unable to do anything towards the support of the ministry. These zealous servants of the Lord supported themselves by their own labor—and yet went everywhere preaching the word. They delivered their message in private dwellings, in log meeting-houses, or under the forest trees, as God gave them opportunity. But wherever they went, the Lord went with them, and multitudes were born into Zion.

In 1812-'13, a great work was carried on by the Holy Spirit. Over twelve hundred were baptized in the Sarepta Association. Many dated their awakenings from the shocks of earthquakes felt in 1812. The Lord's ways are not as our ways.

The late war with Great Britain had an unhappy influence on the prosperity of our churches. With this painful subject the public mind was engrossed; and though a blessed work of grace was experienced along the seaboard in 1822-'23, yet no general refreshing was experienced until 1827, when the most *remarkable and memorable revival* broke out in Eatonton, that has

ever blessed the churches in this State. Upwards of fourteen thousand were brought in during its progress. In only three associations, (the Georgia, Ocmulgee and Flint river,) over five thousand were reported in 1828 as having been baptized during the associational year. An impulse was then received by the denomination which has not been, and perhaps will never be, lost. The cause has been *onward* and *upward*—not only *onward* in the increase of its members, but *upward* in their improvement in every good work, in education, missions, etc.

The following estimates, taken from authentic sources, will give some idea of the rapid increase of the denomination. In 1825 there were ten associations, two hundred and sixty churches, one hundred and thirty-three ordained and licensed preachers, and eighteen thousand four hundred and eighty-four members. In 1829, there were three hundred and fifty-six churches, sixty-six of which were constituted in the two latter years, about two hundred ministers, and twenty-eight thousand two hundred and sixty-eight communicants. In 1835, there were twenty-one associations, five hundred and eighty-three churches, two hundred and ninety-eight ministers, and forty-one thousand eight hundred and ten members. And now in 1845, there are forty-six associations, four hundred and sixty-four ministers, nine hundred and seventy-one churches, and fifty-eight thousand three hundred and eighty-eight communicants. As will be seen, when we come to notice the associations separately, there are some churches belonging to several of these bodies in the adjoining States. But it is believed the above estimates give as correct an idea of the real strength of the Baptists in Georgia as could be expected on such a subject. In 1860 there were eighty-six thousand nine hundred and seventy-eight members, and in 1873 about one hundred and sixty thousand members.* The denomination is stronger in Georgia by twenty thousand, than in any other State in the Union, and stronger by twenty-five thousand than all other denominations in this State combined.

*In thirty years the denomination has nearly trebled in numbers.

BENEVOLENT INSTITUTIONS.

MISSIONS, EDUCATION, TEMPERANCE SOCIETIES, SUNDAY-SCHOOLS,
ETC.

As all these objects are nearly akin, it is thought proper to connect them together in this sketch of the Baptists in Georgia. The first two ministers that ever constituted churches in this State were friends of missions and education, to wit., *Daniel Marshall* and *Edmund Botsford*. Both acted as missionaries—one as a foreign, the other as a domestic missionary. *Marshall's* flaming zeal carried him to the Mohawk Indians—*Botsford* traversed the wilderness from Ebenezer, near Savannah, to Kiokee, above Augusta, to bear the *glad tidings* to his neighbors, who were “perishing for lack of knowledge.” (See their biographies.) Abraham Marshall spent a great portion of his life as a traveling preacher, (a domestic missionary,) and was untiring in his efforts, with his brethren of the General Committee, in favor of missions and education. He educated both his sons at Franklin College, Athens, and in 1815 preached a sermon before the trustees of that institution, in which he distinctly urges the importance of *ministerial education*. (See his biography.) In 1793, Silas Mercer established a classical school on his own premises, and continued it until his death in 1796. Here his own son, Jesse Mercer, then a married man and an ordained minister, pursued a course of study in the languages, which he had commenced with Rev. Mr. Springer two years before. In 1805, at Bark Camp, A. Marshall reports that they had petitioned the Legislature for a charter of a college, but without success. In 1805 the circular of the Georgia Association, by Jesse Mercer, notices some of the objections and fears entertained by some in regard to the General Committee. Some feared that one object of the body was to commune with pædo-Baptists—others, that they aimed to establish religion by law—and others, that they intended to have a learned ministry only. These are most triumphantly refuted.

In about 1806 the “Mount Enon Academy” (a literary and theological school,) was opened, and was continued some five or six years. It had funds, supposed to be worth some three or four thousand dollars, and for a short time enjoyed some

prosperity under Mr. Thomas H. Dixon, and subsequently under Rev. C. O. Screven. But from causes unknown to the writer, it was finally abandoned. No systematic plan for educational purposes was attempted for several years. But even during this period, *the cause of education* found many warm friends among our people in this State. In proof of this, it need only be mentioned that some \$20,000 were drawn hence for the Columbian College, District of Columbia.

In 1813 the Savannah River Association formed a standing committee for domestic missions. In 1814 the Georgia Association, after having read the minutes of a mission society in Savannah, recommended those friendly to unite in forming a similar body at Powelton. Accordingly, in May, 1815, a large society was formed, and had the next year in its treasury \$483 43 $\frac{1}{4}$. In 1816, the committee raised for the purpose the preceding year, reported rules touching the grand missionary design—twelve trustees were chosen, called “The Mission Board of the Georgia Association.” This board had existence till 1825, when the business was turned over to the State Convention. In 1816-’17 the Ocmulgee Mission Society was organized, and one in the Sarepta, perhaps a year earlier. Similar movements in favor of this object were made in the Sarepta and Ebenezer Associations about this time.

In 1819, Rev. F. Flourney was appointed agent to the Creek Nation of Indians to consult in regard to a school, and in 1820 the plan for Indian reform was formed, and was to be under the direction of the Ocmulgee, Georgia and Ebenezer Associations. In 1821, the Ocmulgee appointed delegates to aid in forming the General Association, which was done at Powelton, Hancock county, in June, 1822. In the same year the mission society of said Ocmulgee Association was voted to be incorporated by a *unanimous vote*. Strange, that now, in 1874, that association is anti-missionary! But so it is.

The above, though nothing but a *brief sketch*, would seem to be sufficient to prove as clearly as that the sun produces light, that the Baptists in this State, as a people, have always been friendly to ministerial education, missions, etc. And yet it is doubted by many at home and abroad.

The *Temperance Cause* is believed to have found its first

friends and advocates among the Baptists. The first society formed in the State was at Eatonton, and was suggested by Deacon Thomas Cooper and Rev. A. Sherwood, D. D., now of St. Louis. A *State Temperance Society* held its anniversary for several years in connection with the sessions of the Georgia Baptist Convention. Afterwards it was located in Milledgeville, and was held during the sittings of the Legislature.

On the subject of *Sabbath-schools*, we will treat at large in our notices of the State Convention, Associations, etc.

BAPTIST CONVENTION OF THE STATE OF GEORGIA.

The suggestion for the formation of this body appeared in the minutes of the Sarepta Association, of October, 1820. The resolution was drawn by Rev. A. Sherwood, and presented by Charles J. Jenkins, father of ex-Governor Jenkins: "Resolved, that we suggest for our consideration, and respectfully that of sister associations in this State, the propriety of organizing a general meeting of correspondence." The original resolution was: "Resolved, that we suggest to sister associations in this State," etc. The Ocmulgee, being earliest in session the next year, approved the object of the suggestion, and appointed messengers to meet such as might be sent by other associations. The Georgia, which met in October, also appointed messengers, named Powelton as the place of the first meeting, and June succeeding, 1822, as the time. The Sarepta, however, at her very next session, resolved that she saw no need for any such meeting!

1. In June, 1822, messengers from the Georgia and Ocmulgee met and agreed on a constitution, in which the body was styled "The General Association," and to be composed of delegates from such associations as chose to unite.

ORIGINAL CONSTITUTION.

1. This body is constituted upon those principles of christian faith exhibited in scripture, generally acknowledged and received in the Baptist denomination.

2. The constituents of this body are the Baptist associations in the State of Georgia, or as many of them as may think

proper to accede to the terms of this Convention ; and also two delegates from such auxiliary societies as contribute annually to our funds, whose constitutions may be approved.

3. It shall be known and distinguished by the name of "*The Baptist Convention for the State of Georgia,*" and shall form the organ of general communication for the denomination throughout the State.

4. Each association may send not less than *five*, and not more than *eight* delegates, to represent them in this body ; and all delegates shall hold their appointments until others are elected to succeed them.

5. The officers of this union shall be a moderator, a clerk and assistant clerk, and a treasurer, who shall be appointed by ballot at each annual meeting, and shall form a committee of the body during the recess of the meeting ; but this committee may be increased as occasion may require ; and have authority to fill any vacancies which may happen, and also that of the treasurer.

6. The moderator shall perform the same duties that devolve on moderators in the several associations, and in addition to this, shall be authorized to call meetings of the committee in the interval of annual meetings, should he deem it expedient.

7. The clerk shall enter in a book, all the transactions of this body. The assistant clerk shall take charge of all distant communications, to or from this body, and shall write all the letters which it may require.

8. The treasurer shall take charge of all the moneys, specialties, and property of all kinds, belonging to the body—give sufficient security for the amount in his hands—report the state of the funds from time to time, as the Convention may direct—and hand over to his successor in office all its moneys, property, etc.

9. Questions of difficulty may be referred from any of the individual associations, to the deliberation and advice of this body.

10. The acts and proceedings of this body shall be submitted, from time to time, to its constituents for inspection ; and none of its decisions shall be binding on the associations or auxiliaries.

11. The following are the specific objects of this body, viz :

1. To unite the influence and pious intelligence of Georgia Baptists, and thereby to facilitate their union and co-operation.
2. To form and encourage plans for the revival of experimental and practical religion in the State and elsewhere.
3. To aid in giving effect to the useful plans of the several associations.
4. To afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men, who may be called by the Spirit and their churches to the christian ministry.
5. To correspond with bodies of other religious denominations, on topics of general interest to the Redeemer's kingdom, and to promote pious and useful education in the Baptist denomination.

12. It shall have power to form rules, make arrangements, and appoint committees for the accomplishment of any and all the above projects: *Provided*, none of these rules and arrangements shall be inconsistent with the scriptures and the known principles of the associations.

13. Two-thirds of the whole number of delegates shall form a quorum, and a majority shall decide a question.

14. When its funds will justify it, this body may send delegates to the General Convention of our denomination in the United States.

15. The above constitution shall be liable to amendment or alteration, by two-thirds of the delegates present: *Provided*, the change may have been proposed by a member of the convention at the preceding meeting.

2. In 1823 the session was again in Powelton. The Sarepta sent *corresponding* messengers. Several subjects of importance engaged the attention of the body: practical religion, weekly meetings, Sabbath schools, observance of the Sabbath, etc. Rev. W. T. Brantly, Sr., and A. Sherwood preached on the Sabbath.

3. The meeting for 1824 was at Eatonton, in April. The Sunbury Association, having approved the constitution, became a member of the Union. Letters from distinguished brethren in various parts of the United States, in answer to the correspondence of the clerk, touching a uniform system of doctrine

and discipline, were read. All the associations in the State were invited to take up the subject; but the scheme was abandoned, after an ineffectual effort.

4. The session of 1825 was also at Eatonton. The Yellow River Association, having been formed the preceding year, appointed five corresponding messengers, of whom only Rev. Joel Colley attended. Rev. Jesse Mercer read an exposition of the twelfth chapter of Revelation, and an essay on the permanent officers in a church, was read by Rev. Henry J. Ripley, now professor in Newton Theological Institution. The dissertation read last year by Rev. A. Sherwood, and his introductory sermon of this session, with Mr. Mercer's exposition, were ordered to be printed. The agents had brought in \$67, and after Mr. Mercer's mission sermon on the Sabbath, \$218 were collected. Rev. William B. Johnson of South Carolina was present and preached at this session. John M. Gray was appointed general agent.

5. Augusta entertained the body in 1826. By an amendment of the constitution, auxiliary societies were allowed to send delegates. The Hephzibah auxiliary sent J. Key and J. H. T. Kilpatrick. The Georgia and Ocmulgee Associations transferred their funds to this body, that it might conduct the business of missions, etc., amounting to \$857,07½ from the former, and \$107 from the latter. "Rules for interpreting scripture," and an "Essay on a call to the ministry," by W. T. Brantly and I. L. Brookes, were read and ordered to be printed in the *Columbian Star*. J. Toole, and indigent young minister, who had been studying under Mr. Brantly in Augusta, was adopted by the Convention, and money appropriated for his support. He afterwards prosecuted his studies with Rev. James Shannon, who succeeded to the pastoral care of the Augusta church upon the removal of Rev. Dr. Brantly to Philadelphia.

6. The sixth session was at Washinton, in April, 1827. The Flint River auxiliary was admitted as a constituent: John Reeves and Benjamin Willson, messengers. Fifty dollars were appropriated for theological works for indigent ministers, and J. Toole and Thomas Walsh (lately a Methodist) were beneficiaries.

7. In May, 1828, the body convened at Monticello. New aux-

iliary societies were represented—the Sarepta by Jeremiah Reeves and Thomas Walsh, and the Yellow River by B. H. Willson and J. Travis. The name of the body was changed to “Convention.” An essay on the talents mentioned by Matthew, was read by Rev. Mr. Kilpatrick, and ordered to be printed in the Star. The Eatonton church proposed to furnish *instruction* by its pastor, Rev. A. Sherwood, to all young ministers who desired to improve their minds, and *also board*—provided the Convention would supply as much as the church’s present contribution. One young brother was examined and sent to Eatonton, and the next year two others were sent to the same place. “Rules to regulate the reception of *beneficiaries*” were adopted at this session.

8. The eighth anniversary was held at Milledgeville, in March, 1829. Rev. B. M. Sanders’ exposition of Matthew, eleventh chapter and twelfth verse, was read and directed to be printed, and Rev. Mr. Mercer’s “prerequisites to ordination,” to be published in the minutes. Mr. JOSIAH PENFIELD (late of Savannah) had bequeathed to the Convention \$2,500 as the basis of a permanent fund for the purposes of *theological education*, to be paid on condition that a like sum should be raised by the body for the same object. Our people had not been accustomed to pay large sums, and it was considered a happy circumstance that notes were promptly given by responsible persons to the amount of \$2,500, the sum required to be made up. This may be considered an *epoch* in our history in Georgia, for an impulse was then given to the cause of ministerial improvement, which has already resulted in incalculable good, and which it is believed will be felt for ages yet to come. Already has this small beginning been augmented to near \$200,000. In Savannah, where he lived, and labored, and died, the name of PENFIELD will be long held in sacred remembrance; and among the Baptists of this State he will ever be regarded as a benefactor of God’s people.

Pike county auxiliary society was received at this session.

9. The Convention in 1830 was held at Bethesda church, Greene, county. New auxiliaries joined—McDonough and Rocky creek, in Laurens. The labors of several missionaries, employed a portion of the previous year, amounted to more

than two years' service of one man. Many valuable theological works had been distributed among our indigent ministers, whose libraries had been thereby greatly improved. From year to year there was a slow, but perceptible and profitable, improvement in our ministry. Several essays and sermons, all bearing on this important subject, were ordered to be printed for gratuitous circulation. Thus that mighty engine, *the press*, was doing its work to aid in rousing the energies of our people in favor of this object. And all this was necessary: for during several preceding years, the Convention was compelled to bear up against most formidable *opposition*, in the objections of many influential ministers and laymen. Dissatisfaction and disaffection were increasing and spreading to the remotest parts of the State; and were shown more violently by some who had formerly been its professed friends, than by any others. This opposition was fast tending to a crisis.

10. Buck-head church in Burke county received and entertained the body in 1831. Several new auxiliaries joined: Lagrange, Jasper and Putnam county societies. The following important resolution was passed with great unanimity, viz: "*Resolved*, that as soon as the funds will justify it, this convention will establish, in some central part of the State *a classical and theological school*," to be connected with manual labor, and those preparing for the ministry only to be admitted. This resolution was not suffered to die without being carried into effect—for though a site was not purchased until the following year, yet it was only because the committee to whom this matter was confided could not find an eligible location. Rev. A. Sherwood, with his characteristic decision and energy, agreed to raise *by subscription* \$1,500 for the purchase of lands, etc. This engagement was faithfully fulfilled and the amount raised.

While education, particularly *the education of the ministry*, was thus engaging much of the attention of the Baptists in this State, the cause of missions was by no means overlooked. On the contrary, the streams of benevolence in this respect were widening and deepening every year, and these were pouring forth the blessings of the gospel to the remotest parts of the earth.

It was announced that the Ocmulgee Association had with-

drawn from the Convention; also, that the Convention had been incorporated by the Legislature.

11. *Powelton*, Hancock county, was the seat of the session in 1832. Auxiliary societies were admitted from Morgan and Gwinnett counties, and from the Chattahoochee and Tugalo Associations. Brethren Campbell, Lumpkin and Kilpatrick preached on the Sabbath. Mr. Lumpkin's sermon, on ministerial education, was ordered to be printed. Beneficiaries were reported as being under instruction at Athens, Crawfordville, Gainsville, Ruckersville, and under Rev. Mr. Sherwood near Eatonton—eight in all. This was a season of mourning and distress on account of the recent death of Rev. Jabez P. Marshall. The plan of a manual labor school, to be called "*Mercer Institute*," was adopted, and the site, (now called *Penfield*, in honor of the late Josiah Penfield of Savannah, Georgia,) seven miles north of Greensboro' in Greene county, was selected.

12. The session for 1833 was at *McDonough* in Henry county. The attendance was very numerous, and the deepest interest manifested by all in the proceedings of the Convention. Rev. A. Sherwood's introductory discourse was ordered to be printed, as also, Mr. Mercer's dissertation on "Resemblances and differences between associational and church authority." While strong opposition had shown itself in various parts of the State, still it was evident that the body was rapidly growing in public confidence and favor. At the close of the session, Mr. Sherwood, who had served as clerk for ten years, resigned.

13. In 1834, the body met at *Indian creek church*, Morgan county. New auxiliaries were received from Athens, and Talbot, and Walton counties. Jesse Mercer, N. W. Hodges of S. C., and James Shannon, preached on the Sabbath. Mr. Mercer's discourse on ministerial education was ordered to be printed. Recommended the organization of a Baptist Sunday-school Union for the State. The Manual Labor School at *Penfield* was reported to be in a prosperous condition, having about eighty pupils—five of whom were looking forward to the gospel ministry. A gracious revival had been experienced during the year, when some thirty of the pupils were baptized. The "*Mercer Institute*," from its commencement, had been under *Rev. Billington M. Sanders* as principal, than whom a

more laborious and indefatigable instructor perhaps never lived. He continued in this position seven years.

14. The session of 1835 was at *Shiloh church*, Greene county. Introductory sermon by Rev. J. H. Campbell. The Georgia Association was *the only association* belonging to the Convention. It was made up mostly of auxiliary societies in different parts of the State. This session the Central Association joined, being represented by Thomas Cooper, James Evans, John E. Dawson, Jesse Travis, Lot Hearn, J. H. Campbell and William Hearn. The following auxiliary societies also joined: Twiggs county, Putnam county, Mercer University, Newton county, Mountain creek, in Harris county, Island Ford, in Gwinnett county. Letters were received from the southwestern part of the State, "entreating that brother Everett be continued as a missionary in that section of the country." Agreed to endeavor to raise \$3,000 during next year for foreign missions. Resolutions were adopted in favor of the religious instruction of our colored population. A package of tracts in Burmese was received from brother Simons, our missionary in Burmah. Agreed that the constitution as amended, be printed in connection with the minutes.

15. The fifteenth meeting was at Talbotton in 1836. New auxiliaries: Sarepta, Meriwether, Upson, Bibb, Coweta and Heard county, and Piney Grove Society. A plan for a Southern Baptist college was presented in a report, and the names of fifty persons, from among whom trustees should be selected by the executive committee of the Convention. During the preceding year the body had pledged itself to endeavor to raise \$3,000 for foreign missions. But it was ascertained at this session that she had more than redeemed her pledge—\$5,712 17 having been sent up for this object alone. It was resolved to attempt to raise \$10,000 next year, but owing to the reverse in the pecuniary affairs of the country, this attempt was a failure in part.

It may be proper to state that the "Southern Baptist College" was suggested at Washington, Wilkes county, in the spring of 1835, and some \$10,000 subscribed in that county alone for the object. By this time over \$35,000 had been subscribed, and the Central Association had resolved to raise \$20,-

000 for the endowment of a theological professorship, etc. In the fall of 1836, a charter was obtained and the trustees appointed. These trustees met at Athens, in August, 1837, and though about \$100,000 had been subscribed, strong objections were made to Washington as the site. The project was abandoned with reference to that place, and the executive committee were requested to endeavor to carry out the main design, if practicable, at some other place. The Central Association soon held a session at Madison, and recommended the raising up of "Mercer Institute" into a college. The agents then went to work with the subscribers, to prevail upon them to change the direction of their subscriptions in favor of Penfield. In this they were generally successful. In December, 1837, the powers of the executive committee of the Convention were so enlarged by the Legislature that they could establish a college and confer degrees. In May, 1838, the Convention chose new trustees and appointed the first meeting of that board to be on the 10th of July ensuing. "MERCER UNIVERSITY" was the name given to the institution, in honor of Rev. Jesse Mercer.

16. The anniversary for 1837 was held at Ruckersville, in Elbert county. The Hephzibah, Appalachee and Mountain Associations became component members, and new auxiliary societies (Bethel and Monroe counties) were received. The interest of this session was greatly enhanced by the ordination of *Edward A. Stevens*, of the Sunbury church, as a missionary to the East. He had but recently finished his theological course at Newton, Mass., and been accepted by the Board of Foreign Missions, and was the first *native Georgian* who had been destined to labor among the heathen of the Eastern world. The amount for foreign missions received during the year was \$6,215 20. Funds in the hands of treasurer for education of ministers, building, etc., \$21,562 60, besides lands and improvements at Penfield and subscriptions for "Mercer University."

17. The 17th session was held at Monroe, Walton county, in 1838. Washington Mission Society was received. The college charter was approved and appended to the minutes. Messengers were in attendance from South Carolina Baptist Convention. A catechism for Sabbath-schools, prepared by teachers of the Sunday-schools in Augusta, Ga., was favorably noticed.

The following notice was taken of the American and Foreign Bible Society :

The committee appointed to report a resolution with respect to the American and Foreign Bible Society have had the subject under consideration, and feel deeply impressed with the idea of the importance of the institution. An effort to give the Bible, faithfully translated, to the world, is no common undertaking, and should, in the view of the committee, draw forth the best feelings and engage the most cordial co-operation of all christians. Therefore,

Resolved, That we have entire confidence in the board of managers of this society ; that we approve its objects, and that we request our brethren generally, so far as they have opportunity, to contribute to its funds.

Amount received for foreign missions and kindred objects, \$5,334 83½.

18. In 1839 the body convened at Richland, Twiggs county. New constituents : Columbus and Rehoboth Associations. At the request of "*Cave Spring Manual Labor School*," in Floyd county, a committee was appointed to confer with the trustees on the interests of said school. The Mercer University was reported to be in successful operation, with ninety-five students in the two departments. Upwards of \$5,000 were sent up to the session for the various objects of the Convention, and the whole amount in the hands of the treasurer, about \$23,000. Sixty-one delegates, from various associations and societies, composed the body, with a congregation of between three and four thousand in attendance.

19. Rev. Asa Chandler delivered the introductory discourse to the nineteenth anniversary, at Penfield, May 1st, 1840. Jesse Mercer was re-elected moderator, J. E. Dawson clerk, and C. D. Mallary assistant clerk. THE CHRISTIAN INDEX, (with printing press, dues, etc.,) was received as a donation from Rev. Jesse Mercer. After considerable discussion, the offer was accepted "without a dissenting voice," and resolutions adopted expressive of the gratitude of the Convention to the reverend donor for his generosity. The printing office and house was worth some \$2,000—some \$3,000 due the concern—about \$1,000, money advanced for the office, he discounted in favor of the

Convention—and furnished the office with a new font of type worth \$500. The usual objects claiming the attention of the body are gaining ground in the estimation and charity of the denomination.

20. The delegates who formed the session of 1841 met at Thomaston, Upson county. Introductory by Rev. Albert Williams. Rev. B. M. Sanders, moderator, in place of *Jesse Mercer*, who had been called to his home on high during the previous year. In his death, the Baptists have sustained perhaps the greatest loss they had ever experienced in the State. Dr. Curtis, an Englishman, pastor of the church in Macon, delivered the sermon on education, on Sabbath—a rare production. No business of extraordinary interest transacted.

21. The session at LaGrange, Troup county, in 1842, was very numerously attended. Rev. J. H. Campbell introduced the meeting by a sermon from 2 Cor., v. 14: "*For the love of Christ constraineth us.*" The *Flint river* and *Western* Associations were received as constituent members. The trustees of Mercer University held a session during the recess. Some differences which had existed among them were adjusted, and peace once more reigned. B. M. Sanders was moderator, W. H. Stokes clerk, V. R. Thornton assistant clerk. The interests of "Hearn Manual Labor School" excited much attention. J. H. Campbell proposed a plan for its relief, which was finally successful. The management of the female school at Penfield excited some unpleasant discussion in this meeting.

22. The Convention was at Madison in 1843. Introductory by S. G. Hillyer. B. M. Sanders president, W. H. Stokes secretary, and V. R. Thornton assistant secretary. The body was composed of delegates from thirteen associations and three auxiliary societies. The Bethel Association joined here. Isaac McCoy, (missionary to the Indians,) J. S. C. F. Frey, the Jew, and Rev. William B. Johnson, were in attendance; also, *J. G. Binney*, late pastor of Savannah church, and now under appointment as a missionary to Burmah. Eight domestic missionaries have been sustained more or less of their time, and the same number of beneficiaries are under instruction in Mercer University. The Convention became auxiliary to the American Indian Mission Association, (much interest having been excited

therein by Rev. I. McCoy, their agent,) and appointed H. Posey and E. Dyer to attend as messengers. In the adjournment, the parting hand was given to brother Binney and his wife, whose faces were expected to be seen no more by the members of this body—a most touching scene!

23. The twenty-third anniversary was at Cave Spring, in Floyd county, in 1844. Owing to the remoteness of the situation, the attendance was not as numerous as usual, yet it was quite respectable. B. M. Sanders moderator, Thomas Stocks clerk. Besides the ordinary transactions, (which show the body in a prosperous condition,) arrangements were made to take possession of "*Hearn Manual Labor School*," voluntarily offered to this body by its board of trustees. A most valuable situation for a school is thus secured to the denomination, believed to be worth twenty or twenty-five thousand dollars. "Hitherto the Lord hath helped us!"

ROUGH ESTIMATE OF DOMESTIC MISSIONARY LABOR, ETC., PERFORMED BY THOSE EMPLOYED BY THE CONVENTION.

The missionaries have performed about eighteen years' labor in destitute parts of the State, i. e., their services have amounted to the labors of one man for that time. This is a very low estimate—probably twenty-three or twenty-four years would be nearer the truth. They established the first churches in the bounds of the Western Association, in Troup and contiguous counties, out of which that body was formed in November, 1829. The principal missionaries in that region were James Reeves and John Wood. In Cherokee country, too, the first churches were gathered by brethren in the employ of the Convention, of whom Jeremiah Reeves, Phillips and Pearson were prominent. Several of those in Randolph, Lee, etc., in the Bethel Association, were gathered by the labors of Travis Everett, another missionary.

These evangelists have circulated bibles, religious books and tracts in great numbers. Much gratuitous service on behalf of the body has also been performed, in order to remove prejudice and stir up the churches to practical godliness. Many indigent ministers have been furnished with libraries, and others have received from the Convention valuable additions to their reli-

gious reading. Upwards of forty young ministers have been aided, more or less, in their education by the charity of the body. And many thousands of dollars have been sent far hence to heathen lands, to aid in sustaining a living ministry and diffusing abroad the Word of Life. Without the means of ascertaining the precise amount, it is believed that not less than \$40,000 have passed through the treasury for the foreign mission cause alone.

24. In regard to the session of this body for 1845, the author is dependent on his memory, having failed to obtain a copy of the minutes. He remembers that it was held at Forsyth; that it was largely attended by both delegates and visitors, and that Sanders was moderator and Mell, clerk. Dr. Burrows, then of Philadelphia, now of Richmond, was present, also Isaac McCoy, missionary to the Indians, through whose efforts a deep interest was awakened in favor of that long neglected and much injured race. It was agreed to continue correspondence with the American Indian Mission Association, and Rev. V. R. Thornton was appointed a messenger. This association was organized to remedy, in some measure, the neglect with which those tribes which held slaves were being treated by the Northern boards. Isaac McCoy was one of the most devoted and useful missionaries of modern times. His whole soul seemed to be absorbed in the welfare of the poor Indians.

25. The Convention met in Macon in May, 1846. The introductory sermon was preached by Rev. Josiah S. Law, and was a masterly effort. The same brother subsequently read an "Essay on the Religious Instruction of the Colored Race among us," for which a vote of thanks was tendered to him, and the essay ordered to be published, as was also his sermon. The clerk was instructed "to print in the minutes the names and post-offices of all the ministers of the Baptist denomination in the State," occupying seven pages. This record was renewed eighteen years in succession. The utility of such publication, made annually, is not entirely apparent to the author. The executive committee reported that the domestic missions under their supervision were in a prosperous condition: E. Hedden in Cherokee Georgia, and David Ryals in Tattnall and Irwin counties. Said committee had recommended to the Marion

Board, James Huckins and W. M. Tryon as missionaries in Texas, under the assurance that liberal contributions for their support would be forthcoming from Georgia. They were appointed, and were among the most useful men who ever preached in the "Lone Star State." Tryon soon fell at his post. Huckins finally left Texas, and became pastor of a church in Charleston, S. C., where he fell a martyr to the cause of the South, having died suddenly from over-exertion in attending to our wounded and dying soldiers during the late war. His opposition to Abolitionism drove him from New England, of which he was a native, about thirty years ago. "Hearn Manual Labor School" is noticed in the minutes of this session, but as it is designed to give a separate history of that institution, the author will not allude to it further in the history of the Convention.

26. The session for 1847 was held in the city of Savannah. Introductory by Rev. A. T. Holmes, and the education sermon by J. L. Reynolds, then residing in Virginia. Dr. Shaver, of that State, now editor of the "Christian Index," was in attendance, also R. Holman, of Alabama, and R. Furman, of South Carolina. The *Southern Baptist Publication Society* was organized at this meeting. The project originated with the author of this work. Other brethren joined him in a call for the meeting in Savannah. Said meeting was attended by delegates from several Southern States, and the society was constituted under favorable auspices. Its headquarters were established at Charleston, S. C. Twenty-five or thirty thousand dollars, first and last, were raised to sustain it, and a number of valuable works (among which was "Soul Prosperity," by Rev. C. D. Mallary,) were issued by it; and finally it *died*—why, or how, the author has never been able to ascertain. Rev. A. M. Poin-dexter and Rev. J. P. Tustin were its general agents for several years, and prosecuted their agency with great energy. They were succeeded, if the writer's recollection is not at fault, by Mr. J. J. Toon, recently proprietor of the "Christian Index." The society maintained a sort of ephemeral existence until the commencement of the late war, when it seems to have *died intestate*. What became of its assets, if it had any, is a mystery which yet remains to be solved.

The boards of the Southern Baptist Convention held a meeting during this session, Rev. W. B. Johnson, D. D., of South Carolina, in the chair.

The death of Rev. Humphrey Posey, James Lunsford and Joseph Ross were noticed in appropriate terms.

The body listened to an interesting verbal report from Rev. David Ryals, then missionary in Appling county and regions adjacent, and adopted measures, at his request, to secure a co-laborer with him in that destitute field. *David Ryals* was a sound and impressive preacher, a devoted and highly successful missionary, and one of the most godly and pure-minded men the writer has ever known. Sermons delivered by Revs. A. T. Holmes and J. L. Reynolds were requested for publication.

27. The Convention assembled in Griffin, May 5th, 1848. The introductory sermon, by Rev. V. R. Thornton, from Eph. i. 22, "And hath put all things under his feet, and gave him to be the head over all things to the church," was a discourse remarkable for its clearness, depth and power. As a gospel preacher—particularly as a *doctrinal preacher*—the writer has never heard Thornton's equal.

Hon. Thomas Stocks, who had been elected moderator the previous year in Savannah, was re-elected to preside over the body, and was continued in the chair until the session in Augusta, 1847, when he declined a re-election. Rev. P. H. Mell was elected clerk, and C. M. Irvin assistant clerk. Correspondents were present as follows: From Virginia, J. B. Taylor; from Alabama, R. Holman; from South Carolina, M. T. Mendenhall and R. Furman, and A. D. Cohen, agent for the American Society for Ameliorating the Condition of the Jews. Rev. Mr. Parsons and Rev. Mr. Safford, Presbyterians, also took seats on the floor of the Convention. It was the custom in those days to invite ministers of other evangelical denominations to seats with the body.

The Southern Baptist Publication Society again held a meeting during the recess of the Convention.

Rev. C. D. Mallary read a most interesting and powerful document on Sunday-schools, which was afterwards published by the Southern Baptist Publication Society.

The Marietta church applied for aid in completing their meet-

ing-house, which was granted, "so soon as the state of the general purpose fund will warrant such appropriation." The executive committee soon paid them one hundred dollars.

Rev. A. D. Cohen, a converted Jew, was invited to address the body in favor of the American Society for Ameliorating the Condition of the Jews. Much interest was manifested in regard to the "Christian Index," a report was made on the subject, and the following resolution was adopted: "That the improvement and increased circulation of the 'Christian Index' demand the immediate and prayerful consideration of this convention." Under the direction of the executive committee, domestic missions were being vigorously and successfully prosecuted in different parts of the State. Rev. D. G. Daniell was at work in Atlanta, preaching, and having a meeting-house built for the use of an infant church of twenty members, recently constituted. Ryals was still sowing the good seed of the kingdom in Telfair, Appling and adjacent counties, assisted by Sauls. Duggan was doing likewise in Montgomery county and other portions of the pine regions. Bibles and religious books were furnished to those missionaries, which they scattered in their fields of labor. These were some of the means employed by the Convention in those days for the promotion of the good cause in Georgia. The blessing of God attended them, and glorious were the triumphs of truth.

28. The session for 1849 was held at Athens, commencing May 18th. Introductory by Rev. C. D. Mallary. Stocks continued as moderator, and Mell as clerk. Visiting ministers, who took seats with the Convention, J. S. Baker, B. Manly, Jr., of Alabama, Drs. Hoyt and Church, of the Presbyterian church, Magill, of the Congregational, and Boring and Key, of the Methodist. Correspondents were present as follows: A. M. Poindexter, (then corresponding secretary of the Southern Baptist Publication Society, from South Carolina Baptist Convention; Mendenhall, Boyce, Cuthbert, Ball and others. Ball was announced as general agent of the Richmond Board for Georgia.

The trustees of Mercer University were instructed "to fix terms of scholarship, single, perpetual and family." It was stated, on good authority, "that out of the whole number of

students graduated at Mercer, there is not one who is not either engaged in some useful and honorable employment, or diligently preparing to be thus engaged."

Regret was expressed that the patronage of the Female Seminary at Penfield was so limited.

Rev. J. S. Baker had resigned the editorship of the "Christian Index," and B. M. Sanders was conducting it temporarily. A select committee suggested its removal "to Macon, Atlanta or elsewhere."

Mr. J. E. Willett had been elected Professor of Natural Philosophy and Chemistry in Mercer University. *The trustees never made a better appointment.*

Peter Northen, one of the best of men, and a competent and faithful officer, was re-elected treasurer of the convention. He has since gone to his reward in heaven.

29. Marietta was the place of meeting in 1850. The opening sermon was delivered by Rev. Robert Fleming, and the education sermon on Sabbath by W. H. Stokes. The old officers continued.

The Middle Cherokee Association and the Middle Association were received as constituents.

An application for membership from a missionary society formed in Griffin Baptist church was at first rejected, but the rejection was reconsidered and the subject referred to a special committee, (of which the wise and venerable ex Governor Wilson Lumpkin was chairman,) who recommended its reception, and such a change in the constitution "as hereafter to exclude all auxiliary societies from direct representation in this convention." The author doubts seriously whether *a money basis*, upon which auxiliary societies obtain representation, is entirely consistent with Baptist principles.

"General Duff Green, by permission, made some remarks on the subject of education, and closed with an offer to this body of twenty thousand dollars to endow two institutions, a male and a female, at Dalton, provided others will contribute twenty thousand dollars more." This proposal was referred to a committee, of which Rev. J. S. Baker was chairman, who subsequently reported: "The objects of this society, however, (the one represented by General Green,) are so multifarious, and

their accomplishment depends on so many contingencies, that this Convention, at its present session, cannot act understandingly upon them;" which report was adopted. The speech of General Green was characteristic, and will not likely ever be forgotten by those who heard it.

A legacy of *eight hundred dollars*, "for the support and promulgation of the gospel," from the estate of John Turner, of Upson county, was secured to this body, and paid over by Rev. A. T. Holmes, Jacob King and others.

The committee on publications, of which T. U. Wilkes was chairman, after recommending several publications, say: "*Last of all, and above all, we recommend the Book—the Bible—the composition of the Holy Ghost, the word of the living and only true God, which is able to make us wise unto salvation, through faith, which is in Christ Jesus.*"

The trustees reported that they were still adding improvements to the buildings and campus of Mercer University. Nothing further, out of the ordinary routine of business, transpired at this session, if we may except a proposition emanating from Griffin and advocated by Rev. V. A. Gaskill, to remove Mercer University to that city, which elicited much warm discussion, and which was rejected.

30. According to appointment, the Convention assembled at Perry, Houston county, May 23d, 1851. The introductory sermon by N. M. Crawford, and that on ministerial education by J. E. Dawson.

A communication from the Georgia Association was received, requesting the Convention "to recommend a proper catechism for the religious instruction of our families." Referred to a special committee, who reported a recommendation that a committee be appointed to suggest some work of the kind which our people may be willing to adopt. W. H. Stokes was appointed chairman of that committee.

From the report of the special committee on the report of the trustees of Mercer University, the following sentence is extracted: "The official term of the board of trustees expiring with this session, your committee cannot forbear to express their unfeigned admiration on the review of their faithful discharge of the obligations, their prudent management of the in-

terests, and their enlightened and noble designings of the enterprise committed to their care." This is only one of many similar records made by the Convention concerning not only the board of trustees, but also the executive committee.

Reports on missions, Sunday-schools, etc., were all encouraging, and the following resolution, offered by Rev. Joseph Polhill, on the subject of schools, was adopted: "That it is cause of rejoicing to us that so many seminaries, for the education of males and females, have sprung into existence and are sustained under Baptist influence; that these seminaries are important agencies for the advancement of the Baptist cause and the progress of truth; that in view of these facts, our brethren be affectionately but earnestly requested to educate their children at these institutions."

Mr. Dawson's sermon on education, preached on Sunday, was requested for publication.

J. H. Campbell declined re-election as a trustee of Mercer University, and at his instance Mr. James Clark, of Lumpkin, was appointed in his place.

The executive committee reported having appointed Rev. J. F. Dagg as editor of the "Christian Index," and that a "full, complete and final settlement" had been effected with Rev. J. S. Baker, "of all matters relating to his former interest in the paper."

31. The introductory sermon to the session at Columbus in 1852, was preached by Rev. S. C. Hillyer, and the education sermon on Sabbath by S. Landrum. A copy of the latter was requested for publication. The old officers were continued.

The venerable William C. Buck, of Kentucky, corresponding secretary of the Bible Board of the Southern Baptist Convention, was in attendance, and addressed the Convention. A large number of delegates and correspondents, besides many visitors male and female, were also present.

The order of business was suspended on Saturday, at noon, "to afford the Rev. S. Bonhomme, agent of the American Society, for Ameliorating the Condition of the Jews, an opportunity to address the Convention."

A committee was appointed at Lagrange, who were expected

to "exercise a general supervision of the Bible interest" in Georgia, of which James Culberson was chairman.

A large and spirited meeting was held at night in favor of Mercer University, addresses made by T. J. Burney, Hillyer, Dawson and Dr. Dagg, and the following resolutions adopted: "That the ample endowment of Mercer University is a matter of gratitude to Almighty God, and encouragement to our denomination," and "That this Convention set apart a day of concerted prayer for more young men who may become qualified for the labors of the ministry."

The death of the faithful Domestic Missionary of the pine region, *David Ryals*, was recorded with lamentations.

The report on education expresses the gratitude of the Convention for the educational advantages afforded by Mercer University. But it does not stop there; it records the gratification of the members that seminaries are springing up in all parts of the State for the improvement of both males and females, and that other denominations are vieing with the Baptists in promoting this good work. They rejoice also, in the means of education afforded by the State to the *deaf and dumb*, as well as to the *blind*.

The subject of removing the Christian Index from Penfield to some larger town was again considered, without arriving at any definite conclusion.

One hundred and forty students had been admitted into Mercer University within the collegiate year.

It was decided that henceforth there shall not be a sermon on education preached annually as heretofore.

32. At Atlanta, on the 22d of April, 1853, the introductory sermon to the thirty-second session of the Georgia Baptist Convention, was delivered by Rev. B. F. Tharp.

A large number of visiting ministers were present, among whom were T. J. Bowen, J. S. Dennard and W. H. Clark, missionaries under appointment to Africa. Bowen had recently returned from that country, having spent several years there; but was intending to sail again soon, accompanied by Dennard and Clark. A meeting was held on Sunday night, which was largely attended, when addresses were delivered by said mis-

sionaries. Bowen's address especially excited deep interest, as he spoke from experience.

The delegates to the Southern Baptist Convention, soon to assemble, were requested to bring the subject of establishing a mission or missions in Burmah, to the attention of that body.

It was suggested by the executive committee, that the female Academy at Penfield, with its buildings, apparatus, etc., be transferred to the citizens of the village, it being a local institution, which suggestion was approved, and it was accordingly so transferred. It had not been, on the whole, a flourishing school, and the management of it had given the Convention a good deal of trouble.

Mercer University was reported to be highly prosperous, the number of students being greater than at any former period.

At the instance of the Bible Board at Lagrange, the locality of that Board was changed to Savannah, and a new Board appointed, of which Rev. J. P. Tustin was chairman.

It was agreed to memorialize Congress "in favor of religious toleration of citizens of the United States all over the world," and a committee appointed for this purpose, of which Rev. S. Landrum was chairman.

Donations of books were made to several ministers, among whom was A. T. Spalding. This had been a practice of the body for many years, and many of our ministers were greatly improved in this way.

A Sunday-school convention was held in connection with this session, and the report of its committee published in the minutes.

It was ordered that the constitution of this body, as amended in 1848, be published with the minutes.

33. The body assembled at Washington, Wilkes county, in April, 1854. The introductory discourse was delivered by Rev. J. P. Tustin, and the old officers re-elected.

Revs. Samuel Henderson and Joseph Walker of Alabama, J. B. Jeter, R. B. C. Howell, and J. B. Taylor of Virginia, and J. G. Binney, late missionary to Burmah, were in attendance.

On Sabbath, Revs. Howell, Mallary and Binney preached in the Baptist church, and Jeter, Campbell and Henderson in the Methodist. Dr. Mallary's sermon, preached by invitation, was

commemorative of Rev. B. M. Sanders, recently deceased, and was subsequently published in book form. Rev. N. M. Crawford preached to the colored congregation.

The constitution was amended so as to allow each association four delegates, without reference to its numbers, and to an "additional delegate for every five hundred members; provided the number of delegates for any one association shall never exceed fifteen." This is the *numerical basis* of representation. The constitution already provided for the representation of auxiliary societies upon a *money basis*—each society, paying annually fifty dollars, being entitled to one delegate, and to an additional delegate for every hundred dollars; provided that such societies shall never have more than three delegates. The constitution thus amended, remains substantially the same to this day.

The Bible Board at Savannah, had collected about *three thousand* dollars, had *nine* colporteurs employed, and were vigorously prosecuting their work.

Ten beneficiaries were being educated, and nine preachers had received donations of books.

34. The place of meeting, April 20th, 1855, was Newnan, Coweta county. H. H. Tucker preached the opening sermon from Psalms, cxxii. 1: "I was glad when they said unto me, Let us go into the house of the Lord," which was a most appropriate and effective effort. The old custom of having an annual sermon on ministerial education was revised, and has been kept up since.

Among the visiting ministers were J. M. Chiles, of South Carolina; G. L. Sandidge, J. H. Eaton and J. R. Graves, of Tennessee; A. M. Poindexter, of Virginia; S. Henderson and J. T. Tichenor, of Alabama; J. P. Tustin, of Charleston, S. C.; A. C. Dayton, of Nashville; and H. F. Buckner, missionary to the Indians, and A. D. Phillips, soon to sail for Africa; also, A. E. Stevens, from Burmah. On Saturday forenoon the regular order was suspended, and H. F. Buckner delivered one of the most impressive and telling speeches ever made in the Georgia Baptist Convention, upon which a collection was taken up for Indian missions, amounting to \$1,139 00, and resolutions passed encouraging the Southern Baptist Convention to accept the

charge of those missions should the transfer be proposed by the Indian Mission Association. This transfer was effected and said association was dissolved.

Quite a number of ministers had died during the year: Joshua S. Callaway, Isaac R. Eskew, Wyche Jackson, Samuel Cannon, Evans Pearsons, Henry Garland, W. W. Arnold, and Henry Stevens.

A package of books was donated by Dr. Adiel Sherwood, for which the thanks of the body were voted him.

Mercer University was reported "in a flourishing condition." Dr. Dagg had resigned the presidency, and Rev. N. M. Crawford had accepted the position.

35. The associations and societies composing the Convention were represented in Savannah, April, 1856, by *one hundred and fifty-six delegates*. Introductory by Rev. E. B. Teague, from Psalms, li. 12, 13.

Hon. Thomas Stocks was prevailed upon to act as moderator, and was re-elected. "The former clerk having declined a re-election, J. F. Dagg was chosen clerk, and William C. Wilkes assistant clerk."

"On motion of brother Warren: *Resolved*, That the sincere thanks of the Convention are hereby tendered to brethren P. H. Mell and C. M. Irvin for the very faithful and efficient manner in which they have served this body for eleven years as its clerks."

Rev. P. W. Samson, now President of the Columbian College, D. C., was present as a correspondent from the Maryland Union Association.

For more than a year preceding this session, the public mind of the denomination had been unusually disturbed on account of the affairs of Mercer University. At the instance of the trustees, Dr. Dagg had resigned the presidency, and Rev. N. M. Crawford had been elected in his place and had accepted. Professor Mell and other friends of Dr. Dagg had shown great dissatisfaction on the occasion, and he and Professor Hillyer, (a son-in-law of Dr. Dagg,) had resigned. The trustees had labored to quiet these dissensions, and had apparently been successful; but they soon broke out again and became more serious than ever. Finally, the only course left to the trustees, as they

believed, was to dismiss Professor Mell, which they did by giving him, under an existing rule, six months' notice; whereupon, with the consent of the board, he retired at once from the institution, and very soon thereafter published and circulated a pamphlet styled "An Exposition of Recent Events in Mercer University," arraigning the Board at the bar of public opinion. To this pamphlet neither the Board nor any member thereof had made any reply.

It was under this unhappy state of affairs that the Convention met in Savannah in April, 1856. The following extracts from the minutes show the action of the body on the subject:

"Read the report of the trustees of Mercer University, and, on motion of brother Gaskill, adopted the following resolution: 'Resolved, That the report of the Board of Trustees be referred to a select committee of seven, and that said committee be requested to examine the proceedings of the Board of Trustees concerning their dealings with brother Mell, seeking all the information they can get from both parties.'

"In accordance with this resolution, the moderator announced the following committee: Brethren M. A. Cooper, R. L. McWhorter, V. A. Gaskill, J. S. Baker, D. W. Lewis, and H. C. Hornaday.

"Brother Baker having resigned his place on the committee to whom was referred the report of the Board of Trustees, the moderator appointed brother D. A. Vason to fill the vacancy.

"The committee to whom was referred the report of the Board of Trustees, reported on Monday afternoon. During the reading of the report the convention adjourned until eight o'clock." At the appointed hour, "Resumed the reading of the report of the committee to whom was referred the report of the Board of Trustees, which was adopted," and is as follows:

"REPORT ON THE REPORT OF THE BOARD OF TRUSTEES.

"The committee to whom was referred the consideration of the report of the trustees of Mercer University, report that they have endeavored to discharge the duties assigned, as indicated by the resolution of their appointment, which requires them 'to examine the proceedings of the Board of Trustees concerning their dealings with brother Mell, seeking

all the light and information they can get from both parties.' Your committee deemed it most advisable to invite from Rev. P. H. Mell and the trustees respectively, a full exposition of the facts deemed by them pertinent and material to the subject submitted to them, and to require of each to submit what he had to present in writing, whether it consisted of testimony or *ex parte* statements. After careful examination of all the information afforded by the parties, your committee find the facts to be as follows, to-wit: beginning in July, 1854, on Monday of Commencement week, President Dagg, at Mercer University, was found feeble and infirm, unable to meet with the Board of Trustees. He expressed his willingness to retire from the presidency, and take a subordinate position. The Board informally decided on this as desirable, and informed President Dagg of their views. His resignation was tendered and accepted. The resignation of Dr. Dagg is ordered to be published with the reasons of its acceptance by the Board. The reasons stated in the notice to be published, as the grounds of acceptance are the 'failing health and want of strength' of Dr. Dagg.

"He objects to the reason as stated, as to the grounds of acceptance. On the 7th of August, Dr. Dagg, by letter, calls on the faculty to testify to the fact that 'failing health and want of strength' are untruly stated as reasons stated in the proposed notice of resignation. On the same day, three of the professors, to-wit: Mell, Sanford and Willet, responded and testified as desired by Dr. Dagg. Professor Willet dissenting to some particulars.

"Professor Crawford declines to unite with these professors in this testimonial, assigning as his reasons, by letter, dated 14th August, addressed to Professors Mell, Sanford and Willet, in reply to Professor Mell, inclosing the letter of Dr. Dagg and the reply of the three professors, requesting the signature of Professor Crawford to the reply.

"On the 13th December, 1854, the trustees met at Penfield. Dr. Dagg being present, presented to the Board his letter to the faculty, and the reply of Professors Willet, Sanford and Mell. A trustee asks if all the faculty had signed it. Another trustee replies that one member of the faculty had not, but had de-

clined doing so, giving his reasons in a letter to the other members of the faculty. As this letter had not been produced with the testimony, he had a copy of it, which was at the service the trustees. Dr. Dagg asked if that letter was addressed to the board? The reply was, 'it is not.' A trustee asks, has any one authority for presenting it to the Board? A trustee replies that he has authority whenever he deemed it necessary to explain the course of its author. He then deemed it necessary. It was then produced and read. It is the reply of Dr. Crawford, setting forth his reasons for not signing the testimonial sought by Dr. Dagg of the faculty.

"The trustees pass resolutions in favor of Dr. Dagg, explanatory and commendatory. Dr. Dagg expresses himself entirely satisfied.

"The trustees elect Dr. N. M. Crawford President of the Mercer University; Professors Mell and Crawford being the only names voted for.

"Dr. Crawford accepts the office, and at the suggestion of the committee notifying him of his election, has an interview with Dr. Dagg, which, as far as conducted, is by Dr. Dagg declared satisfactory.

"Dr. Dagg agrees to continue as professor of theology until July thereafter.

"At commencement in July, 1855, it is found that there had been a want of co-operation between Professor Mell and President Crawford.

"On the 23d of July, 1855, at Penfield, Dr. Dagg resigned the professorship of theology.

"Professor Mell resigned his professorship of languages at this time also, giving as his reasons his dissatisfaction with Dr. Crawford as the president. It is accepted. At this time Professor S. G. Hillyer also tendered his resignation, and it is accepted.

"On Tuesday following the trustees reconsidered their acceptance of the resignation of Professors Mell and Hillyer, and appointed a committee to strive for a reconciliation of the faculty.

"On this day President Crawford also tendered his resigna-

tion as president. This was not acted on, but left to wait the action of the committee.

"On Wednesday thereafter, the committee reported that a reconciliation had been effected, so as to produce co-operation in the faculty.

"Thereupon President Crawford, Professors Mell and Hillyer were, by the trustees, requested to withdraw their resignations, and Dr. Dagg requested to continue as professor of theology.

"The resignations are withdrawn, and Dr. Dagg agrees to serve as professor of theology, if such services are needed. The election of Dr. Crawford as president is reaffirmed by unanimous resolution of the Board of Trustees, concurring in the choice and tendering him their cordial support.

"The president and faculty now meet with the board, and evince a purpose to co-operate in their business.

"On the 25th of August, 1855, Dr. Crawford having heard of statements as coming from Professor Mell, derogatory to him officially and personally, addressed him a note repeating what he had heard, and asking Professor Mell how far it was true. On the 4th September, 1855, Professor Mell replied at length, waiving a direct or categorical answer—but reiterating the charges made by him against Dr. Crawford, numerically three, anterior to the reconciliation before the trustees in July previous, with an apparent purpose to reaffirm those charges, and a labored effort then to urge and establish them.

"On the 14th of September, Dr. Crawford replied to Professor Mell's letter, giving his views and opinions at length. On the 17th September, 1855, Professor Mell acknowledges the receipt of Dr. Crawford's letter of the 14th, only to satisfy the demands of courtesy; declines further discussion, and closes by saying that if from any cause Dr. Crawford finds himself annoyed by the present aspect of things, it is entirely out of his power to relieve him.

"On the 18th of September, 1855, Dr. Crawford tendered his resignation to the trustees, as president, advising them of a want of harmony in the faculty, stating the impossibility of co-operation, because of the hostility of the professor of languages to the president.

"On this occasion Dr. Crawford submitted to the Board, the

correspondence between Professor Mell and himself, to-wit: the four letters dated 25th August, 4th September, 14th September and 17th September, 1855.

"On the 23d October, 1855, the trustees met at Penfield, and the resignation of Dr. Crawford was submitted to them, with the correspondence above specified. By a committee appointed for that purpose by the trustees, Dr. Crawford and Professor Mell were invited to add to the statements contained in their correspondence, anything they might offer, and for this to come before the trustees. They respectively appeared, and presented what they had to offer.

"After consideration the trustees resolved to retain Dr. Crawford, and dispense with the services, as professor, of brother Mell, and so advised them.

"Brother Mell felt aggrieved, and prepared, published and circulated his 'Exposition of Recent Events,' setting forth a complaint against the trustees of injuring him, wronging him in this, that they condemned him without a hearing, and refused to submit their charges against him, or to confront him by his witnesses.

"From the foregoing facts, your committee are of opinion that the proceedings of the Board of Trustees, in their dealings with brother Mell, have been prompted by a desire faithfully to administer the trust confided to them; that in the course of administration, they were under the painful necessity of re-organizing the faculty of the College under circumstances of great trial, arising from the want of harmony and co-operation in the faculty. The difficulty and magnitude of these trials arose mainly from the fact that the schism existed between the most worthy brethren and eminent professors, making it indispensable in either alternative to set aside one or more professors, who, under other circumstances, they might and would have gladly retained.

"As regards the wrong and injury complained of by brother Mell, your committee are of opinion: 1st. That Professor Mell was not removed on account of charges preferred—not as the result of a trial and conviction for malfeasance or non-feasance—acts committed or duties neglected—but simply for and on account of the fact, that there was not and could not obtain a

co-operation between him and President Crawford, whom the trustees deemed it best to retain; in doing which they have borne testimonial to the eminent services and the distinguished ability of Professor Mell, and their confidence in him as a christian minister. Your committee think it indispensable to a successful administration of the trust reposed, that the trustees should exercise the power of removal, with or without a trial, or charges preferred. The committee find that such has been the course in brother Mell's case, and that the result ought not to disparage his character as a professor and instructor, and may well have been done without imputation on his high character as a christian and a minister of the gospel.

MARK A. COOPER, *Chairman.*"

When the trustees took action on the dismissal of Professor Mell, "the members of the Board present, were brethren Thos. Stocks, J. H. Campbell, V. R. Thornton, S. Landrum, H. Bunn, B. T. Tharp, Juriah Harris, James Thomas, D. E. Butler, T. J. Burney and O. L. Battle—just a quorum. Rev. E. W. Warren came into town after a decision was arrived at." They were *unanimous* in that action. Whether it was wise on the part of the Board in remaining silent as long as they did, or on that of the Convention in calling them to account, are questions which others must decide. The author being an interested party, may not be qualified to decide them impartially. They are questions, however, which deserve, and will doubtless attract the attention of the student of history.

Rev. Willard Preston, D. D., pastor of the Independent Presbyterian church in this city, having died suddenly since the session commenced, it was resolved to regulate the sittings of the Convention so as to allow the members an opportunity to attend his funeral; and expressions of sympathy for his afflicted family were entered on the records.

It was resolved to remove the "Christian Index" from Penfield to some one of the principal cities of the State, and to place the management of it for the future, in the hands of a committee, to be styled "The Index Committee." The executive committee was instructed to determine the location, and appoint said committee, which they subsequently did by removing it to Macon.

The Savannah Baptist Publication Society were authorized to turn over their business and assets to the Southern Baptist Publication Society.

36. The session of 1857 was at Augusta, commencing the 24th of April. A large delegation and many visitors were present.

Hon. Thos. Stocks declined a re-election, and Rev. P. H. Mell, D. D., was elected moderator. Resolutions were adopted expressive of the high esteem in which Mr. Stocks was held by the body as a presiding officer and as a christian gentleman. The clerks of last year were re-elected.

Rev. P. H. Mell preached the introductory, and Rev. William Williams the missionary sermon.

Mercer University was reported "in a prosperous condition," and the following resolution adopted: "That the thanks of this Convention be tendered the late Board of Trustees of Mercer University for the efficiency and fidelity with which they have discharged their official duties." The old Board, especially the acting members, were all re-elected.

An earnest and persistent effort was made to remove the University from Penfield, which failed. Hon. Mark A. Cooper in favor of, and Hon. N. G. Foster against removal, were conspicuous among the debaters. They both made powerful speeches, but Foster's side got the most votes. The current on this subject will no doubt change some day.

37. The thirty-seventh anniversary was held at Americus, in connection with the fourth Sabbath in April, 1858. The venerable Adiel Sherwood, D. D., preached the opening sermon, from Acts v. 41. The education sermon was preached on Sabbath by Rev. J. H. DeVotie, pastor at Columbus.

Among the prominent brethren present were S. Henderson, of Alabama, J. E. Dawson, William Williams, and Joseph E. Brown, then Governor of the State, who was a delegate from the Central Association.

The "Christian Index" paper had "paid into the treasury of the Convention the sum of five hundred dollars for benevolent purposes."

The income of Mercer University for the year amounted in the aggregate to \$13,444 71, and the amount reported by the

finance committee sent up for the various objects of the Convention, was \$14,602 40.

The trustees of Mercer University held a meeting, and once more elected Rev. N. M. Crawford, D. D., as its president, which position he accepted.

The utmost harmony and good will prevailed throughout the session, and much important business was transacted with dispatch.

[During this meeting the author came near losing his life by a fall, occasioned by an attack of vertigo, brought on by over-exertion, mental and physical, from the effects of which he has not recovered to this day, and probably never will.]

38. The ensuing session, 1859, was held at Columbus, in April. The introductory, a characteristic and memorable discourse, was preached by that man of God, C. D. Mallary, from 1 John v. 21—"Little children, keep yourselves from idols." The officers of last year were re-elected.

"On motion of brother Landrum, adopted the following preamble and resolution :

"WHEREAS, Individuals are contributing funds to sustain brother J. H. Campbell as an evangelist in Georgia for one year; and whereas, we are pleased with the movement, therefore

"*Resolved*, That we cheerfully commend brother Campbell to the confidence and kind regards of the brethren generally."

Contributions were made for the Tallahassee and Brunswick churches.

Rev. J. E. Ryerson, pastor at Augusta, preached the educational sermon on Sunday.

Twelve young ministers were receiving aid from the education fund, and there was still room for more.

During the preceding Conventional year, there had been received by the Domestic Mission Board for domestic and Indian missions, \$38,834 37. The contributions for foreign missions had also been liberal, and the missionaries were encouraged in their work.

The body expressed their regret that Rev. Joseph Walker had resigned the editorship of the "Christian Index." The paper was prosperous, and was paying a handsome profit.

The Southern Baptist Publication Society and its publications were noticed in commendatory terms.

39. The anniversary for 1860 was held in Macon, in April. The opening sermon by Rev. N. M. Crawford, D. D. The educational sermon, on Sabbath, was preached by Rev. H. A. Tupper, pastor at Washington, Wilkes county.

The body received an invitation to attend an exhibition of the pupils of the Georgia Asylum for the Blind, which was accepted.

The question of selling the "Christian Index" paper had excited more or less interest for years. At this session such a step was strongly recommended by the following committee: Mallary, Sherwood, Burney, Stocks, William Cooper, Irwin, and L. W. Stephens. This recommendation produced an animated discussion; but, "on motion of brother Campbell, the whole subject of the 'Index' was laid on the table" for the balance of the session.

The question of continuing correspondence with the General Association of Middle Tennessee and Northern Alabama, also excited considerable interest and elicited some warm debate. This subject was also laid on the table, and correspondents were not appointed, and have not been since. Among the more prominent disputants on this subject were Rev. Mr. Hillsman, of Tennessee, and Hon. Lott Warren, of Georgia.

Mercer University had been visited the preceding fall by a gracious and remarkable outpouring of God's Spirit, and many of the students had been converted to Christ. The institution was "in a condition of unusual prosperity." This was also true of foreign and domestic missions, Sabbath-schools, etc.

The trustees of Mercer University and the executive committee are again mentioned in most commendatory terms by the Convention.

40. The Convention met with the Baptist Church, at Athens, April 26th, 1861, and held its fortieth session. Rev. E. W. Warren preached the introductory discourse, and that on ministerial education, on Sabbath, was delivered by Rev. S. G. Daniel.

Mrs. Jane Posey, relict of the late Rev. Humphrey Posey, had bequeathed to Mercer University, for ministerial education,

one hundred shares of the stock of the Atlanta and West Point Railroad, (understood to be worth *ten thousand dollars*,) which was designated as the "Jane Posey Fund," and her likeness was ordered to be secured and deposited with others in the University. The fund is to be permanent, the interest only to be used. This bequest was subsequently paid in full. The University had "never been so prosperous as during the last two years."

On motion of Rev. N. M. Crawford, a committee of five was appointed "to report resolutions appropriate to the condition of the country:" Crawford, Junius Hillyer, Stocks, Sisk, and Stockton. The report (which was unanimously adopted,) asserts "that while this Convention disclaims all authority, whether ecclesiastical or civil," yet that the members, as citizens, "approve, indorse, and (will) support the Government of the Confederate States of America;" the union of all the people of the South is urged in defense of the common cause; devout thankfulness to God is expressed for the signal favor with which he had blessed our arms and our policy; and the first and second days of June following were appointed for fasting and prayer, "that God will deliver us from all the power of our enemies and restore peace to our country." Similar action to this was taken the following year, and religious bodies generally throughout the South expressed themselves in sympathy with the Confederate Government. Yet political differences were not then made, and never have been made, a *test of fellowship* among us.

Under resolutions offered by Mr. T. J. Burney, the "Index" committee was instructed "to effect a sale of the 'Index' with as little delay as possible, including all the outstanding dues and every other appendage connected with it; provided, that a suitable purchaser can be found who will pay a fair price and continue its publication in Georgia;" and that "the proceeds of the paper be invested in a permanent fund, to be called the 'Index Fund,' the interest of which shall be used for missionary purposes, or aid in defraying the incidental expenses of this body." These resolutions were *not* adopted unanimously. "A suitable purchaser" was found in the person of Rev. Samuel Boykin, and the sale of the paper was effected "with as little

delay as possible," though, for some reason, the "Index" committee never reported their action to the Convention. It is presumed they did not feel called upon to do so. The paper might have been sold for more than it brought.

Rev. A. B. Cabaniss, missionary to China, and Rev. George Bushyhead, a Cherokee Indian, of North Carolina, were present at this session.

The death of Rev. Kelly Lowe, colored minister, of Augusta, was noticed in affectionate terms.

41. LaGrange, Troup county, was the place of meeting in 1862. Rev. J. H. DeVotie preached the introductory, and Rev. N. M. Crawford the annual sermon on education.

An hour each morning was spent in prayer for the country. The news of the fall of New Orleans was received during this session.

At the suggestion of the auditing committee, a note on the late J. E. Dawson of one hundred and sixty odd dollars, supposed to have been the balance of an old subscription, was ordered to be turned over to his widow.

A committee of five was appointed to memorialize the Confederate Government in favor of a more strict observance of the Sabbath by those in its employ, and the moderator was requested to prepare a tract on this subject for circulation among our soldiers.

On Saturday night a missionary mass meeting was held. Addresses were delivered by Revs. Hornady, DeVotie and Sumner, and a collection was taken amounting to about six hundred dollars.

Resolutions were adopted approbatory of J. H. Campbell as army evangelist, and recommending his mission to the countenance and support of the denomination.

Correspondence has been maintained for years with the Alabama, South Carolina and Cherokee (Georgia) Baptist Conventions, and occasionally with kindred bodies of other States. It is deemed unnecessary to repeat a notice of this fact from year to year.

The Georgia Bible Board and Colporteur Society held a meeting in connection with this session.

42. The forty-second session of the Convention assembled at

Griffin, April 24th, 1863. Rev. W. T. Brantly, D. D., of Atlanta, preached the opening sermon, from Psalm cvii. 7, "And he led them forth by the right way, that they might go to a city of habitation." The attention of the large congregation was most profound, and it is not often that the effect produced is more favorable.

Revs. A. E. Dickinson and William Huff, of Virginia, and Rev. M. T. Sumner, of Alabama, were in attendance. A missionary mass meeting was held Saturday night in favor of domestic and foreign missions, which was addressed by Revs. Dickinson and Cohen, Governor Joseph E. Brown and Colonel Peeples, and a collection was taken up amounting to \$480 00. The collections on Sabbath amounted to \$649 00.

On motion of J. H. Campbell, a committee was appointed "to consider the propriety of taking some steps towards the education of the indigent orphans of our soldiers who have died, or may die during the present war." The committee were J. H. Campbell, M. J. Wellborn, Thos. Stocks, N. M. Crawford and B. F. Tharp. They memorialized the State Legislature, and issued an address to the people of the other Confederate States on the subject. It is believed the effort has accomplished much good.

Five hundred dollars of the funds designated for army missions was appropriated to J. H. Campbell, evangelist in the Confederate army.

"The parting scene was most affecting, and the farewell cordial and affectionate. The meeting was unusually interesting, and the business transacted in a most fraternal spirit."

43. The Convention met in her forty-third anniversary at Atlanta, in April, 1864. The moderator, Rev. P. H. Mell, D. D., preached the opening sermon, from Acts xxi. 14, "The will of the Lord be done." The meeting was largely attended, both by delegates and visitors. Among the latter were Rev. William C. Buck, late of Kentucky, and Hon. J. L. M. Curry, of Alabama. The speeches of the latter gentleman were among the most eloquent and powerful ever delivered in presence of this Convention.

The subject of establishing an asylum for the orphans of Confederate soldiers, (introduced by Rev. W. L. Mansfield,) excited deep interest, and occupied much of the time of the ses-

sion. As it was doubted by some whether such an object came legitimately within the sphere of the operations of this body, an opportunity was allowed to form an organization for this special purpose, and the organization was accordingly formed and a large amount pledged for its support.

On Saturday night a mass meeting was held, which was addressed by Hon. J. L. M. Curry, in favor of army missions, and \$2,105 63 were contributed for that purpose.

Seven hundred and five dollars were appropriated to J. H. Campbell, army evangelist.

A letter from General John B. Gordon was received and read, urging the appointment of ministers to preach the gospel to the army in Virginia. Sunday night was devoted to a meeting of prayer for the country. Thus *the orphans of soldiers, the army, the country*—these subjects engrossed the attention, and absorbed the feelings of all present. The army, under General Joseph E. Johnston, were lying at and around Dalton. Several ministers, and other brethren who had been laboring in that army as missionaries and colportuers, were in attendance at Atlanta. Colonel Edwards, a Georgian, a young man of noble person and mein, in full uniform, was there pleading for religious papers, tracts, etc., for his regiment. Several of the ministers went up to the army and preached on Sunday, some of whom had never enjoyed such a privilege before. A wonderful revival of religion had been prevailing for months among the soldiers, and there was scarcely a regiment, or even a company in which there had not been conversions. It was under these circumstances that the Convention held its session at Atlanta; and it was not wonderful that the hearts of all were stirred to their profoundest depths, especially when it was well understood that the spring campaign would very soon open. It did open within two weeks thereafter, and resulted in the fall of Atlanta, and finally in the destruction of the Confederate Government. What hope would there be for us and our posterity, were it not that "*the Lord God Omnipotent reigneth!*"

(The session for 1865 was appointed to be held in Columbus the fourth Sabbath in April, 1865; but that city fell into the hands of the enemy about a week previous, so that no meeting was held that year.)

44. The forty-fourth session of the Georgia Baptist Convention was held in Macon, commencing April 20th, 1866. Introductory by Rev. B. F. Tharp, from Gal. i. 8, 9. The war was ostensibly closed, and the country in such a condition that few had the means of attending. There were very few visitors, and the delegation about half as large as usual. It was clearly manifested, however, that the few who assembled still retained, in all its fullness and profundity, their interest in that cause which was still dearer to them than that of their ruined country.

The 5th and 6th articles of the constitution were amended, so that the officers of the body and the members of the executive committee "shall hold their offices until their successors are elected, in case, from any cause, an election shall fail to take place at the proper time."

The treasurer of the Convention and of Mercer University, Mr. Thomas J. Burney, was highly commended for his efficient management of the funds in his hands, by which so much were saved "from the general wreck of the late war."

The death of nine ministers within the past two years was recorded: C. D. Mallary, W. A. Callaway, Robert Gibson, N. B. Cobb, W. D. Cowdry, E. M. Galt, Jarvis G. Johnson, A. C. Dayton and James M. Watt.

Rev. N. M. Crawford had resigned the Presidency of Mercer University, and taken that of Georgetown College, Kentucky, and Rev. H. H. Tucker, D. D., was elected in his place, and finally accepted. The interest of the people in the cause of education had not abated but rather increased—so said Report on Education.

In closing this brief and imperfect sketch of the "Baptist Convention of the State of Georgia," the most important and influential Baptist organization in the State, the *churches* always excepted—it may be proper for the author to indulge in a few general observations. There are some who are opposed to all organizations of the kind, believing them unscriptural, and that their natural tendency is dangerous to the authority of the churches. The author has been a member of this Convention for thirty-eight years, having missed but one session in that time; and if any church has ever complained, or had cause to complain of its interference with her rights, the fact has never

come to his knowledge. Churches may abuse their own authority, and do sometimes interfere officiously with the rights of each other.

The plans and operations of this body are more comprehensive and efficient than those of any kindred organization known to the writer. It is an educational society, both literary and theological; a Foreign Missionary Society; a Domestic Mission Society; a society for the promotion of Sabbath-schools, Bible distribution, etc. And yet all its operations are carried on *harmoniously* and successfully.

The wise and good men who organized the body, and who managed its affairs in its earlier history, have nearly all passed away. But they have left their impress upon those who remain, and it is believed their influence for good will be felt as long as the Convention shall continue to exist. For this, the author most fervently prays!

The affairs of Mercer University have mainly occupied the attention of the Convention for several years past, as may be seen by referring to the history of that Institution. As the minutes of several recent sessions are not in the hands of the author, he does not deem it important to give an account of them separately, but refers the reader to the sketch of Mercer University. Such account can be given in some future edition.

GEORGIA ASSOCIATION.

FORMATION AND EARLY HISTORY.

With respect to the precise date of the constitution, there is some doubt, as the records of the early proceedings of this infant body were not preserved. There are no documents from which either the date or place of its formation can be fixed with certainty. It is most probable it took place at the Kiokee church. This was the mother church, and it would seem reasonable to suppose that the union was formed there. Indeed, Mr. Benedict, in his History of the Baptists, seems to admit it, and the testimony of Rev. Mr. Cartledge, then a licentiate in the church, goes to the same point, though the Rev. Mr. Sherwood, in his "Gazetteer of Georgia," places it at Fish-

ing creek church, but without any testimony now in his possession.

It is generally agreed that it was constituted in 1784. It is evident it was a regularly constituted body in 1785, because the Rev. Mr. Mercer and Rev. Mr. Smith were received by the Charleston Association in November of that same year as messengers from the Georgia, then but recently formed. Admitting, however, that it was constituted in 1784, then the constituent members would have been only Kiokee, Fishing creek, Upton's creek, (now Greenwood,) Red's creek, (now Aberleen,) and Little Briar creek; but if it be placed in 1785, then must be added the churches at Phillips' mill and Whatley's mill, constituted in that year.

The principal ministers belonging at that time to these churches were Abraham Marshall, Sanders Walker, Peter Smith, Silas Mercer, Loveless Savidge, William Franklin, and perhaps Alexander Scott. Mr. Scott soon after the war settled in South Carolina, and closed, (if he ever had any,) his connection with this body.

The Association, for some time after its constitution, held its sessions semi-annually in May and October; but of the body itself, or of the churches, which at that time increased with great rapidity, only a partial history can be given.

In May, 1786, the body sat at Fishing creek, but of the proceedings of that session there is no record, except the letter from the church to the Association, inviting the session of the body to be held with that church at that time. From this letter it appears that the Rev. Jeremiah Walker was then the clerk of the church and one of the messengers of the Association. Mr. Walker had then but recently emigrated from Virginia and settled on Broad river, in Elbert county, and as there was no church nearer, he united with this church, but was soon dismissed, with others, to form another church, which was constituted in this same year and called Hebron.

In October, 1787, the body assembled at Greenwood, as appears from a letter of correspondence from the church at Phillips' mill, but of the proceedings of that meeting there is no account.

In October, 1788, the session was held at Clark's station. Of

this meeting we have the first printed minutes, and it would seem that there ought to be minutes of all the subsequent meetings, as the churches were requested to send their contributions for this purpose; but, alas! but one solitary copy can be found until the session in 1795.

By the minutes of this meeting it appears that Abraham Marshall presided as moderator and Jeremiah Walker served as clerk. The number of churches represented at the meeting was thirty-one. Besides those mentioned before, there were at this time the following churches, viz: Horne's creek, South Carolina; Briar creek, Burke county; Stephens' creek, South Carolina; Vann's creek, Long creek of Ogeechee, Providence, Hebron, Walker's bridge, Buffalo, South Carolina; Ebenezer, Lower Rocky river, South Carolina; Upper Rocky river, South Carolina; Rocky creek, Dove's creek, Clark's station, Hutton's Fork, (now Sardis,) Millstone, Williams' creek, Tugalo, African, Soap creek, Cloud's creek, Falling creek and Indian creek. The additional ministers were Hezekiah Walker, James Mathews, Charles Bussey, Dozier Thornton, John White, Thomas Gilbert, Jephtha Vining, John Newton, Jeremiah Walker, John McLeroy, Nathaniel Hall, Mathew Talbot, and John Cleveland, besides about a dozen licentiates. The Rev. Alexander Scott and Jacob Gibson, from South Carolina, attended this meeting as visitors and were cordially admitted as assistants in counsel.

Several queries of moment were received and answered at this meeting, which will appear under the head of queries answered.

One thing, however, occurred on this occasion, which deserves a passing notice. Mr. James Hutchinson, a Methodist preacher, appeared at this session and requested an opportunity to relate his experience and faith in Christ, with a view to his becoming a member of the church at that place. This privilege was granted him, and his relation being satisfactory, he was received into membership. But although he gave up the Methodist discipline and doctrines, and embraced fully those of the Baptist denomination, he did not feel at liberty to give up his baptism, having been *immersed*, upon a profession of his faith, by the Rev. Mr. Humphries, a regular minister of the Methodist connection. This was made a question for the As-

sociation, then sitting, and to the body there appeared so much of gospel order in it, that Mr. Hutchinson was admitted by the consent of the body upon his baptism thus received. But in the end it terminated unfortunately. Many were not well pleased with such a course, and therefore it led on to strife and confusion. However, as he was an eloquent man, and truly fervent in spirit, many were conciliated by his zeal and perseverance, and strong hopes were entertained that much good would be effected through his instrumentality.

Not long after this, Mr. Hutchinson made a visit to his relations in Loudoun county, in Virginia, and commenced preaching in the woods. The people erected a commodious arbor and stand, and here he continued his ministrations with great success for the space of twelve months. He received and baptized about one hundred persons as the fruit of his labors, and they were formed into a church. But here ended the joy; for no sooner did they apply for admission into the Association, than the validity of their minister's baptism was called in question, which, of course, involved a question as to the validity of the baptism of the whole church. It became a subject of deep interest in the Association; a majority prevailed against it, and consequently the church was rejected. At this particular crisis Mr. Hutchinson submitted to a re-immersion, and his people, with two or three exceptions, followed his example. Thus terminated a most fierce and distressing controversy. So much for admitting a *pædo-Baptist* administration of the ordinance of baptism!

Soon after this Mr. Hutchinson returned to Georgia, loaded with goods. He entered into merchandise, and in him was fulfilled the declaration of Paul to Timothy, "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He plunged into worldly cares, lost his zeal for God, fell into transgression and was excluded from the church. And although he afterwards professed repentance, and was in some degree restored, he never regained his former standing and usefulness. He struggled

through a few miserable years in worldly pursuits, and died at last, under a cloud of darkness and deep distress.

In May, 1789, the Association assembled with the church on Long creek of Ogeechee. And regular annual sessions were held at Whatley's mill, Botsford's meeting-house, Powel's creek, Red's creek, Phillips' mill and Island creek, up to the year 1791; but of the proceedings of these meetings there are no records to be found. This is the more to be regretted, as some very important and truly interesting occurrences took place during this period. Besides the prosperity and rich increase enjoyed by the body, there was a season of sore trial—a season of distressing controversy and division. And it is now to be regretted that no record of these transactions has been left as a beacon to those who live in after times, to warn them of similar errors and similar troubles. As it is, however, we can only give a few sketches from memory.

We have already seen that the Rev. Jeremiah Walker had emigrated from Virginia and become a member of this Association. Mr. Walker had been a famous champion for the truth in Virginia. He had vindicated the doctrine of free and sovereign grace against the Arminian notions of free will and self-righteousness. He was bold and resolute in the defense of religious liberty against the intolerant measures of the established clergy. For this he was shamefully treated and imprisoned. But he endured all for Christ's sake, not counting even his own life dear unto him, and came off in the end more than a conqueror through Him of whose cause he was the fearless and uncompromising advocate. But strange to tell! after all this, this man yielded to temptation, and by transgression fell, *shamefully fell*, from his steadfastness, and sunk into disgrace!

Overwhelmed with a sense of guilt, he left Virginia, and sought refuge among strangers, in a strange land; but shame and conviction followed him, and after a short time he returned to his aggrieved and offended brethren, made an humble confession, and besought them to forgive and restore him to their fellowship. His plea was heard and he was restored. Thus reinstated, he returned to Georgia, sought and obtained a union and fellowship with the brethren here, and from his self-loathing and deep humility, his burning zeal and powerful talents, he

acquired again a considerable estimation among the churches. But now he adopted the Arminian scheme of doctrine, and began to build up the things he had in his better days attempted to destroy, thereby making himself, in the estimate of the Apostle Paul, a transgressor.

This change of sentiment was probably the result of a defiled conscience, together with mortified pride; motives, too, derived from the same corrupt source, might have induced him to bring the whole force of his mighty genius and the power of the weightiest arguments he could produce, to bear upon his newly adopted and beloved system of doctrines. He was soon joined by several others. These were Mathew Talbot, Nathaniel Hall, of South Carolina, and David Tinsley. Mr. Tinsley was his ablest ally. He had been the fellow laborer and joint sufferer of Mr. Walker in Virginia. They were confined for some time in the same prison. And Mr. Tinsley used to say that he received his first Arminian notions from Mr. Walker whilst thus shut up in prison. This occurred in the following way: As they were shut out from the world, incarcerated within the gloomy walls of a prison for the truth's sake, they frequently gave vigor to their minds, and wore the time away by taking different sides upon controverted points in theology. Mr. Walker used to take the Arminian side against his friend Tinsley, and most generally foiled him upon his own ground; at least he was successful in making "the worse appear the better reason," to the no small injury of his brother; for Mr. Tinsley was induced to adopt the system. This should be a warning to those who would sport with sacred things, or play with feigned arguments; like edged tools in the hands of children, they are always likely to do more evil than good. Mr. Tinsley was a man of fine parts, amiable manners and exalted piety. Mr. Hall and Mr. Talbot, though of humbler gifts, in point of piety, would suffer nothing from a comparison with him.

With such aids, it is not at all to be wondered at that Mr. Walker, for a time, spoiled the peace and disturbed the harmonious action of the Association. These men were labored with long and affectionately by several of the ablest ministers in the connection, but to no purpose. They continued to propagate their Arminian doctrines. This was the more distressing,

because it occurred simultaneously with the ingress of Methodist ministers into the State, who had already opened their artillery upon the principal ministers in the Association. Thus they were assailed by a strong opposition without, and annoyed by a powerful faction within.

The question, as to the propriety of continuing the union under such circumstances, was agitated in the Association; and after due deliberation, it was determined, that there was no propriety in associational intercourse, where there was no union; and as they could not maintain fellowship with those who were endeavoring to propagate the erroneous doctrines above mentioned, the churches were, by a large majority, advised to call these ministers to account, for the propagation of error, and for sowing the seeds of discord among brethren. They were dealt with accordingly, by the respective churches to which they belonged, and excluded. Few of the private brethren in this State adhered to them, except a minority of the church at Hebron, to which Mr. Walker belonged and of which he was the pastor. These also were excluded. The next step was to gather these excommunicated persons together, with such others as could be induced to unite with them, into little parties, which they called churches, six or seven in number, including the two entire churches on Rocky river, South Carolina, which went off with Mr. Hall, their pastor. Of these materials an associate connection was formed, which seemed to prosper for a time, but it soon proved to be of mushroom growth. Mr. Walker, in a very short time, was called to his account, which event had the effect greatly to dispirit his followers; and the body which he had formed, passed away as though it had not been. The remaining ministers and brethren, for the most part, made their recantations, and were restored to fellowship by their respective churches. Thus broke up a fearful and portentous dissension, which, like the dark cloud that passes off without rain, produced not such amount of mischief, as was at first apprehended.

The Association convened in October, 1792, at Fishing creek. Abraham Marshall was chosen moderator, and Peter Smith, clerk. It appears from the minutes of that meeting, that the number of associate churches had increased to fifty-six. Hence

there was an increase of twenty-seven churches in four years. The names of these churches are as follows: Shoulder-bone, Buck-eye creek; Callahan's mill, South Carolina; Scull shoals, Head of Briar creek, McBean, Buckhead, Bark camp, First Williamson's swamp, Second Williamson's swamp, Cag creek, White ponds, Fort Creek, Little Ogeechee; Shockley's ferry, South Carolina; Bonnell's creek, Upper Little Ogeechee, Ohoopy creek, Averett's bridge, Little Ogeechee; Buck creek, Watery Fork of Buffalo, Fulsome's creek, Sandy hill, Ogeechee, Northfort creek, Beaverdam creek, and Fort of Tugalo. And of ministers, there appears also to have been the following increase: Isaac Busson, Thomas Daniel, Samuel Cartledge, George Franklin, Thomas Mercer, Benjamin Davis, John Thomas, Jesse Mercer, Timothy Carrington, Lewis Shelton, John Harvey, Benjamin Thomson, William Cone, George Tilman, John Henderson, John Stanford, and Edmund Byne.

In October, 1800, the Association met at Sardis, Wilkes county; Rev. Mr. Heflin delivered the introductory sermon, from 2 Corinthians, iv. 5, "*For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*" Rev. Sanders Walker presided as moderator, and Rev. Jesse Mercer acted as clerk. The church newly constituted at Poplar spring, Columbia county, was received at this meeting, and the Cloud's creek church was dismissed to join the Sarepta Association. At the request of the Sarepta brethren, the time of the annual meeting was changed to the Saturday preceding the second Lord's Day in October of each year.

At this session the following interesting resolution was adopted, viz: "That as a spirit of itinerancy has inflamed the minds of several ministers, who are desirous to enter into some resolutions, suitable to carry into effect a design of traveling and preaching the gospel, a meeting be, and is hereby appointed, at Powel's creek, on Friday before the first Sunday in May next, for that purpose; that the same day be observed as a day of fasting and solemn prayer to Almighty God, for prosperity on the design, and for a dispensation of every new covenant mercy in Christ Jesus."

It must be highly gratifying to that part of those old brethren yet living, who entered into this resolution, to look back

and see how the blessing of the Lord has followed upon these labors of love and faith. It is true they may have sown in tears, but they have reaped in joy a copious harvest.

The meeting of the body in October, 1801, was held with the church at Williams' creek, Warren county. Two new churches were received at this session, Newhope, Jackson county, and Big creek, Oglethorpe county. A proposition was received from the Philadelphia Association, to form "a general conference, to be composed of one or more members from each Association in the United States." But the body, from prudential considerations, forebore to express an opinion upon the subject at that time. The churches on Horn's creek and Stephen's creek, South Carolina, took letters of dismission, to join the Bethel Association, it being more convenient to them.

A letter was addressed to the body this year from the meeting at Powelton, held in May preceding, "which called the attention of the Association to the propriety and expediency of forming a missionary society in this State, for the purpose of sending the gospel amongst the Indians bordering on our frontiers, which was *unanimously and cordially approbated*." The ministers of those times had too much of the spirit of the apostles in them, to be afraid of missions. It is presumed that a resolution of this sort at the present, would be styled in some places by way of derision, a *new measure—man's work—a wool-gathering business!* Let those who call themselves "old side folks," consider this. The meeting adjourned to meet again at Salem, Oglethorpe county, on the 9th of October, 1802.

At the Salem Association, Rev. Mr. Marshall delivered the introductory discourse, from Isaiah lxii. 6, 7; "*I have set watchmen upon thy walls, O Jerusalem,*" etc. Rev. Mr. Marshall was chosen moderator, and Jesse Mercer, clerk.

At the meeting of the Powelton conference the foregoing May, upon the subject of an Indian mission, "it was proposed that a general committee of the Georgia Baptists should be formed, consisting of three members from each Association in the State, the leading object of which should be, to meet and confer with other christian societies, in order to remove differences, and if possible, bring about a more general and close union among real christians on the principles of eternal truth."

This being approved, the Rev. Messrs. Marshall, Walker and Mercer, were appointed to meet that committee at Powelton, on Saturday before the first Sabbath in May next ensuing. This looks very much like a *Convention*, and if the good sense and piety of those times had permitted, no doubt it would have been opposed as such.

In looking over the returns made by the several churches, we conclude there must have been a considerable revival during the last associational year. Seven hundred and thirty-two were returned as the whole number baptized, of which the African church in Augusta reported two hundred and twenty—Big creek, Oglethorpe, eighty-eight; County-line, Wilkes, twenty-three; Salem, Oglethorpe, twenty-six; Whatley's mill, Greene, (now Bethesda) forty-nine; Freeman's creek, Clark, fifty-six; Lower Beaverdam, Greene, twenty-eight; Philip's mill, Wilkes, thirty-eight; Powel's creek, Hancock, twenty-nine; Rocky Spring, Lincoln, thirty-one; Sardis, Wilkes, thirty-three; besides respectable numbers from several other churches.

The meeting of the body in 1803 was held with the church at Whatley's mill, Greene county. The introductory discourse was delivered by Jesse Mercer, from Solomon's Songs iv. 15, "*A fountain of gardens.*" The same officers who acted the year before were retained.

The churches at Double Branches, Lincoln county, and Bethel, Hancock county, recently constituted, applied for membership and were received. The ministers present from other bodies this year were the Rev. Joel Willis, from Hephzibah, and Rev. John Cleveland, from the Sarepta Association; letters and minutes were received from the Charleston and Bethel, but no messengers. Also a letter on the subject of revivals, originally addressed to the churches of the Roanoke Association, Virginia, detailing an account of a most gracious work amongst those churches. An address, too, was read from the General Committee of the Missionary Conference at Powelton, and the Association concurring in its leading objects, a delegation consisting of Revs. Marshall, Walker and Mercer was again appointed to meet that committee. The last Saturday of April ensuing was appointed as a day of fasting and prayer for this committee—"that it be guarded from errors on the one hand, and di-

rected to objects the most proper and useful on the other." *General meetings* were appointed at various places; and it was agreed that "if orderly ministers of other denominations should attend any, they should be treated with respect, provided they make themselves known. The number baptized this year was six hundred and eighty-nine; the whole number in connection was three thousand three hundred and forty-five. There were fourteen ordained ministers and seven licentiates. The minutes of this session appear not to have been printed until early in the year 1804, to which the clerk appended the following article: "Doubtlessly there is a glorious revival of the religion of Jesus. The wicked of every description have been despoiled of their boasted coat of mail; even deists, who stood in the front of the battle, have had their right arm broken, their hope disappointed, and their prognostications metamorphosed into falsehoods. As the fruit of this work, there have been added to the churches of the *Georgia Association* more than fourteen hundred. To those of Sarepta, more than one thousand, a year ago; we doubt not but that number has greatly increased by this time. To those of Bethel more than two thousand. There is, and continues, a great work in some of the churches of Hephzibah and Savannah, and is kindling in others. More than one hundred have been added to one church of the Charleston Association. We are authorized to say, that in six Associations in Kentucky there are at least ten thousand young converts. To all which we add, that the accounts from different and distant parts, verbally received, state that the Lord is doing excellent things in the earth. O most mighty Jesus, ride prosperously because of truth, meekness and righteousness; and thy right hand shall teach thee terrible things. **THY KINGDOM COME! COME! COME!"**

The session of the Association in October, 1813, was held with the church on Fishing creek, Wilkes county. Mr. Rhodes being absent in consequence of indisposition, Rev. Mr. Mercer delivered the introductory sermon, from Genesis xxiv. 56, "*Send me away, that I may go to my master.*" Mr. Marshall and Mr. Mercer were continued as moderator and clerk of the body.

The cloud of war still hanging over the land, on motion, a committee consisting of the clerk, Lumpkin, Rabun and Brown,

was appointed to draw up an article expressive of the sense of the Association on the subject. The article reads as follows:

“The article to be drawn up, expressive of our sense of the political state of our nation, was presented, and after being read several times, was adopted without dissent. It stands thus:

‘That however unusual it may be for us, as a religious body, to intermeddle with the political concerns of our country, yet, at this *momentous* crisis, when our vital interests are jeopardized, to remain silent would indicate a *criminal* indifference. We, therefore, in this public and solemn manner, take the liberty of saying that we have long viewed with emotions of indignation and horror the many lawless aggressions committed on the persons, rights and property of the people of these United States, by the corrupt, arbitrary and despotic government of Great Britain and its emissaries. And as it has been found necessary to resist such wanton and cruel outrages by opposing force to force: *Resolved unanimously*, That it is the opinion of this Association that the war so waged against Great Britain is JUST, NECESSARY AND INDISPENSABLE—and, as we consider everything dear to us and to our country involved in its issue, we solemnly pledge ourselves to the government of our choice, that we will by all the means in our power aid in its prosecution, until it shall be brought to an honorable termination. And we also exhort and admonish particularly the churches belonging to our connection, and brethren and friends in general, to take into consideration the command of our Lord by his apostle, ‘*To be subject to the powers ordained of God over us,*’ and to be jointly united in the common cause of liberty and independence—to be examples to all within their reach, by a peaceable and quiet endurance of the privations and afflictions of the present war; by a promptness to defend their violated rights when called on to personal service; and by a cheerfulness in meeting the accumulated, though indispensable expenses thereof; in all things showing themselves the real friends of liberty and religion, by bringing all their energies to bear on the measures of the government, thereby the more speedily (*under God,*) to bring about a happy termination of these calamities by the restoration of an honorable and lasting peace. And for that purpose we further exhort them to let their united

supplications ascend to the Lord of Hosts, that he would graciously preside over the councils of our nation, be our sun and shield, and cover our armies and navies in the day of battle.'"

The next session of the body was held at Powelton, Hancock county, October 8th, 1814, and the three days succeeding. Rev. Mr. Mathews, who had been appointed to open the services, being absent, the Rev. Mr. Davis supplied his place. The officers of the last year were continued.

On account of the low state of religion, and the calamitous state of the nation by reason of war, the second Thursday in December, the 18th of June, and the 24th of August, next after the Association, were set apart as days of humiliation and prayer. The ninth article of the minutes of this session, breathes so excellent a spirit upon the subject of missions, we cannot withhold it from the reader. It is as follows: "According to a suggestion in the letter from the Whatley's mill church, brother Mercer presented and read the circular and constitution of the 'SAVANNAH BAPTIST SOCIETY FOR FOREIGN MISSIONS,' and then moved for the approbation of the Association, which was given most *willingly and unanimously*—whereupon it was thought proper to recommend the subject *for its evident importance*, to the consideration of the churches. And Friday before the first Sabbath in May next, was named as a day on which all who were *individually* disposed, as well of other Associations as our own, might meet at Powelton, in Hancock county, to form a society and digest a plan to aid in the glorious effort *to evangelize the poor heathen in idolatrous lands.*"

The spirit of missions thus manifested has been increasing in this body ever since, as we shall see as we pass on.

In 1815, the Association met at Long creek, Warren county. The introductory discourse was delivered by Rev. Mr. Mathews, from Romans xii. 2: "*Be not conformed to this world,*" etc. Rev. Mr. Marshall was appointed the moderator, and Mr. Brown the clerk.

We insert, *verbatim*, the seventh, tenth and fifteenth articles of the minutes of this session, as indicative of the state of feeling which pervaded the body on the subject of missions and other matters of general utility. The seventh article reads as follows: "Received from the BAPTIST BOARD OF FOREIGN MIS-

SIONS FOR THE UNITED STATES, through its agent, Rev. Luther Rice, the report of the board, accompanied by letters desiring the aid of this body *in their laudable exertions to spread the GOSPEL OF CHRIST among the heathen in idolatrous lands*. The Association *unanimously* agreed to co-operate in the grand design, and the more effectually to do so, resolved itself into a body for missionary purposes; and appointed the brethren Mercer, Thompson, Roberts, Rabun and Brown, a committee to digest rules for its regulation; to send a circular address to the churches in our connection relative to the subject; and to hold correspondence with the corresponding secretary of the Board of Foreign Missions agreeably to request."

The Georgia Association was thus, in the year 1815, resolved into a missionary society. How has it then happened, that no complaint was ever heard of her proceedings in this respect, till she became connected with the *General Association*, or, what is now styled the CONVENTION? The Association at that time proposed to co-operate with the Board of Foreign Missions; the Convention is only an *enlargement* of the plan of operations; other bodies, and other societies entering into the plan, in order to prosecute more successfully the great design.

The following article speaks well, not only for the Association, but for the presbytery with which they were to act for the suppression of vice and immorality: "Received a letter from the committee of the Hopewell Presbytery, requesting the appointment of some of this body, to meet in a General Association of the different denominations, to be assembled at Athens, Tuesday before the Commencement in 1816, to combine their efforts to promote *morality* and *virtue*, as well as *religion*. The brethren A. Marshall and E. Shackelford are appointed a committee for that purpose."

The articles that follow show a spirit of dependence upon the Author of all good for his blessings

"It is recommended that the 31st day of December next be kept by the churches as a day of *fasting*, humiliation and prayer, in consideration of the low ebb of vital religion. Let us, brethren, duly observe the day, by a prompt attendance at our places of worship—in solemn assembly—to confess our sins, mourn

over afflicted Zion, and implore Almighty God to pour out his Spirit upon us."

In October, 1818, the session was held with the church at Powelton, Hancock county. Rev. Mr. Reeves preached the introductory sermon from Psalm xc. 16, 17: "*Let thy work appear unto thy servants, and thy glory unto their children: And let the beauty of the Lord our God be upon us.*"

The spirit of missions was rapidly on the advance in the body at this time, as will appear from the following extracts, taken from the minutes: "Received with pleasure, two circular addresses from the secretary of the Baptist Board for Foreign Missions in the United States. One containing a very flattering account of the prosperity of the mission cause generally—the other detailing their views respecting the establishment of a seminary for the education of candidates for the ministry. Our best wishes attend their laudable efforts."

"Received a communication from the secretary of the Kentucky Mission Society, inviting our co-operation in the establishment of a school in that State, for the education of the youth of both sexes, belonging to such of the neighboring *Indian tribes*, as may be disposed to avail themselves of the opportunity. The subject was taken up and considered by the Association as a beautiful *theory*, but very doubtful in practice. The moderator was instructed to communicate our disapprobation of the plan proposed."

"The mission board, having closed their proceedings for the year past, made the following report, which was read and approved:

The Georgia Association Board, for foreign and domestic missions, to the Association of which it is the board, report:

That on their appointment they received \$260 87½, of which sum they forwarded \$143 00 to the treasurer of the general board, leaving a balance of \$117 87½, which is now let out on *interest*, being under an impression that it was best to *economize*, and begin with such sum as would enable the board to increase their appropriations as circumstances might require and their funds justify. Early in the spring they addressed letters to all the ministers of the churches in your bounds, with a view "to stir up their pure minds by way of remembrance to 'this

grace ;' " and the result is manifest in the good returns made to this session from the churches. The work in which the general board is engaged is confessedly *great* and of the first magnitude ; especially as it combines the domestic with the foreign mission. The evangelizing of our own Indians is *alone* the *broad work* of ages. We invite the Association to inspect the moral state of the heathen in our own country, and ask, that if they had been taught to *cheat, steal, lie and swear*, by men called christians, does it not prove they can, and that it is a shame they have not been a long time ago taught the fear of God, the *sin* and *Saviour* of man, and also to pray ! If everywhere on the face of the globe multitudes are perishing for lack of knowledge, like a harvest waving with *more* than golden ripeness, may it not be asked, with surprise, why we have been *idle* so long ? We say, then, in the words of the report of the board of the Powelton Mission Society, " The obligations of christians to effectuate the great command are original and of the most binding force. The enlistment is during the *service*. The missionary fervor then should be vivid, firm and constant, and the efforts vigorous, prompt and perpetual." Will you, as invited by the Saviour, lift up your eyes on the fields and behold them *white* nigh unto *harvest* ! And pray the Lord of the harvest to send more laborers into his harvest. In this sentiment the board most cordially unite and say, " Thy kingdom come ! thy will be done ! As in heaven, so on earth ; for thine, O Lord, is the kingdom and power, and thine be the glory forever. Amen !"

In 1820, the body had occasion to mourn the death of WILLIAM RABUN, distinguished alike in church and State. The year following, a resolution was passed to form a *General Association*, to be composed of such associations in the State as should deem it proper to enter into such an organization. In 1822, in connection with difficulties in Williams' creek church, Rev. *Thomas Rhodes* is noticed as a disorderly man, and the part of that church which refused connection with said Rhodes is declared the true Williams' creek church. In 1825-6, etc., the body was efficiently engaged in promoting *missions* among the Indians at home and the heathen abroad, and *education* (theological) in assisting to rear up the Columbian College, District

of Columbia. In 1827-8, this body, with others in the interior, enjoyed a season of great refreshing from the presence of the Lord. Thousands were added to the churches. The cause of benevolence grew in favor with the people, and their charities were greatly enlarged. *Sabbath-schools* and *Bible classes* began to attract much attention and were generally encouraged. Indeed, it may be remarked here, that efforts for improving the world and the church have never met with such opposition in this Association as in others in the State. The reason of this, it is believed, is that the *ministry* has been more *intelligent*, if not more pious.

At the session in 1832, letters were received from the Ocmulgee and Flint River Associations, touching certain matters of difficulty existing between those bodies and the Georgia Association. A letter was also received from four seceding churches from the Flint River Association on the same subject. As the nature of these difficulties is fully set forth in the history of the Georgia and of the Central Association, already published, it is thought inexpedient to go into detail here. The case of the Eatonton church in the Ocmulgee, and of the Sharon and Teman churches in the Flint river, were the main matters. The Ocmulgee dropped correspondence with the Georgia and has never renewed it. The Flint also dropped for a few years, but renewed it soon after the division in her own ranks, which resulted in the formation of the Primitive Towalaga.

For a more particular account of this body, the reader is referred to "Mercer's History."

SAREPTA ASSOCIATION.

In May, 1799, the brethren met at Shoal creek, Franklin county, to confer about forming a new Association, having already obtained letters of dismissal for several churches from the Georgia Association. In the fall, they met again at Vans' creek, Elbert county, and formed the Sarepta Association, by adopting the constitution and decorum of the Georgia, to whose next session they sent as messengers William Davis and G. Smith. The minutes of the first session are not preserved.

The churches which were dismissed from the Georgia and joined in the Sarepta, are Shoal creek, Vans' creek, Dove's creek, Hollow Spring, Cabin creek, Nail's creek, Millstone and Trail creek. On 12th October, 1800, the body met at Millstone, Oglethorpe county—Thomas Gilbert, moderator, and William Davis, clerk. Five churches joined—fourteen churches in the Union—one hundred and seventy baptized. Total, seven hundred and ninety-seven. In 1801, at Shoal creek. In 1802, at Cabin creek—sermon by Dozier Thornton—eight new churches joined. In 1803, at Cloud's creek—introductory by William Denman—eight new churches joined this year also. The body now had in union thirty-three churches—baptized three hundred and seventy-five. Total, two thousand eight hundred and seventy-three—a great increase this in three years!

In 1804, Falling creek church, in Elbert, entertains the body. D. Thornton and William Davis, officers. Received a communication from General Committee of Correspondence, in Pennsylvania, requesting religious statistics—appointed a committee to furnish them. For several years the progress and increase of the body was about the same as above. Nothing material occurs until 1812, when a great revival was experienced, and twelve hundred and sixty-five were baptized. Total, three thousand one hundred and fifty-seven. "So mightily grew the word of the Lord and prevailed."

In 1815 the Hopewell Presbytery requests its co-operation in attempting to arrest prevailing vices. A committee is appointed to meet one from the Presbytery. It is understood they did not agree touching the sanctity of the Sabbath, and so nothing definite was settled as a plan to suppress vice.

Falling creek was the seat of the session in 1816. Appointed the Sarepta Mission Society to meet at Double Branches. This society was in active operation some dozen years; missionaries went among the Cherokee Indians and preached the gospel; some schools were sustained by it. Thomas Johnson, Littleton Meeks and John Sandidge were among the preachers. Several churches were dismissed to form the Tugalo Association.

Several sessions pass off as usual, when, in 1820, a powerful excitement is felt in the meeting at Vans' creek, under the ministry of M. Reeves, J. M. Gray and J. Mercer; several had

what is called "the jerks." Resolution passed: "*Resolved*, That we suggest for our own consideration, and respectfully that of sister associations in the State, the propriety of organizing a *general meeting of correspondence*." This was drawn by Rev. A. Sherwood and handed in by C. J. Jenkins. Here is the commencement of the State Convention, which has been an instrument of so much good. The circular for this year was on "the religious education of children," of which the Charleston Association expresses its cordial approbation at its ensuing session.

No material change occurs in the affairs of the union until about 1830, when the importance of *domestic missions* begins to be felt by the body. Several itinerants are henceforth engaged in spreading abroad the good tidings, and many poor ministers have libraries purchased for them.

In 1835, the session is at Falling creek, Elbert county. The body votes to join the State Convention, *after fifteen years' consideration*. About \$420 00 in hand for benevolent objects. An executive committee manages the fiscal concerns. In 1836, opens correspondence with the Central Association. Five or six churches (with George Lumpkin and John Lacy, ministers,) enter their protest against uniting with the Convention and corresponding with the Central Association. These withdraw, and form what is called "The Oconee Association."

For several years past, up to 1845, the affairs of the body have progressed without any material variation. Domestic and foreign missions, Sabbath-schools, temperance societies, all receive the hearty encouragement of the churches. Her ministers appear to take pleasure in every good word and work.

HEPHZIBAH ASSOCIATION.

This body was formed of churches dismissed from the Georgia in 1794. Neither the month, nor place, nor presbytery, can be ascertained, for the records of the Georgia and of this are both lost. The churches are in the counties of Burke, Screven, Jefferson, Richmond, Warren, etc. In 1803, George Franklin was moderator and Norvel Robertson, clerk. A circular from the GENERAL COMMITTEE, formed at Powelton, was received and its measures approved. Churches, twenty-two; baptized, three

hundred and six—total, eleven hundred and thirty-two. In 1804. Franklin, Ross and Tharpe were appointed delegates to "the General Committee" at Powelton. In 1806 is found this query and answer:

Q.—Where ought the saints' feet to be washed?

A.—In the church, after the Lord's Supper.

Several sessions pass off in the usual manner. In 1815, C. Bateman is chosen to itinerate in Montgomery and contiguous counties. Received a corresponding letter from Baptist Board of Foreign Missions. Agreed to do more for domestic missions, and a meeting is appointed at Bark Camp to organize a society for this object. In 1816, received a letter and messengers from the "Hephzibah Mission Society," and passed a vote wishing them prosperity. Voted \$100 00 to brother Bateman, (he afterwards became a violent anti-missionary,) for services as domestic missionary last year, and expressed gratification at the reception of a letter from the secretary of the General Con-
 eral Convention.

In 1818, the body expresses itself favorable towards the General Baptist Convention. Expecting to engage in domestic missions and contribute a mite towards foreign, it cannot promise aid to the Kentucky Mission Society, from which a letter had been received. In 1819, this body resolves "to take no part in the missionary cause." Agreed not to correspond with the Foreign Mission Society!

In 1823 Jordan Smith is moderator. Appropriated \$86 00 to corresponding messengers. In 1826, rejected the request of Buck-head and Brushy creek churches to send messengers to view the order of the General Association of this State. The decorum was altered so as to make it *disorder* for any brother to move for a correspondence, either by letter or messenger, with any general association or committee, missionary society or board! Such disorder to be reprov'd by the moderator! The anti-mission party seem now to be dominant. Some of the ministers of that party were James Granade, (excommunicated for immorality,) Jordan Smith and John Blackstone.

The session for 1828 was at Little Brier creek, Warrar county. The missionary party have regained the ascendancy and Jordan Smith, James Gray and others *withdraw* and form

the *Canoochie* Association, (anti-missionary,) which holds no correspondence with other bodies. Several churches get letters to form the *Washington Association*, viz: Beulah, Darien, Bethlehem, Sisters' meeting-house, Jackson's meeting-house, etc. In 1832, recommended the churches to take collections for itinerants—three chosen, McCall, Maund and Polhill.

At the session for 1834, William L. Tucker, from the Georgia Convention, is invited to a seat. Reports from domestic missionaries received, and appointed five more. Paid missionaries \$140 00; \$252 93 in hand. Ministers now in the body are J. H. T. Kilpatrick, W. W. Maund, Joseph Polhill, O. Smith, J. Moon, J. Huff, M. D. Holsonback, etc.

In 1836 the body met at Providence church, in Jefferson county. According to previous understanding, the churches reported in favor of becoming a component member of the Baptist State Convention by a large majority, only *five* voting against this measure. In 1837 a collection was taken for Judson's Burman Bible, amounting to \$78 20. Domestic mission fund, \$356 38. The body now seems to be hearty and active in every good work. The shackles of *anti-ism* are broken off. Their progress up to 1874 is still *onward!*

SAVANNAH RIVER ASSOCIATION.

This union was at first called *Savannah Association*, and was formed in Savannah, in April, 1802, of Savannah, Newington and two colored churches of the city. Henry Holcombe was moderator and Elias Robert, clerk. Thomas Polhill and John Rodwin were delegates from Newington, and Andrew Bryan, Evan Grant and H. Cunningham, colored preachers.

In January, 1803, the session was held in Savannah, and seven churches admitted, all from South Carolina, except Ogeehee, a church of colored persons. Holcombe, Tison and Polhill were appointed to meet the "General Committee" at Powhatchon.

In 1804, fifteen churches; three hundred and seventy-eight baptized; total, one thousand seven hundred and thirty. In November, 1805, the session was at Black Swamp, South Carolina. Alexander Scott, moderator, Joseph Clay, clerk. Ap-

proved the measures of the "General Committee" concerning a Baptist college. Sand-hill church (now Power's meeting-house,) admitted as a member. In 1806 it was decided, in answer to a query from Beaufort church, that feet washing is not an ordinance. The Sunbury church joined.

In 1808 there were three hundred and sixty-two baptized; increase, one thousand one hundred and twelve; total, five thousand six hundred and eighty-eight. In 1812, Sunbury entertains the Association, which regrets the death of *Andrew Bryan*, a colored preacher of great worth. C. O. Screven and W. T. Brantly, officers. William B. Johnson is requested to write the next circular letter on the importance of itinerant and missionary effort. One thousand four hundred and ninety-two baptized.

The session in 1813 was at Union, South Carolina. *Luther Rice*, having just returned from India, was present. A general committee on missions is formed: W. B. Johnson, president; Thomas Williams, secretary. Three hundred and thirty-seven dollars in hand. This is the first move in missions since about 1807, or since the general committee was dissolved.

For several years the progress of the body was pretty uniform, until 1817, at Newington, it was agreed to divide the body, the Savannah river to be the line; and in November 1818, the churches on the Georgia side united in the *Sunbury Association*, at Sunbury. The general committee of the Association report several domestic missionaries engaged in itinerant preaching. The following answer is given to a query "That as a member is received into a church by general consent, so none has a right to leave it without general consent otherwise he despises the church, breaks fellowship, and should be dealt with," etc.

OCMULGEE ASSOCIATION

Was formed at Rooty creek meeting-house, November 10th 1810, of twenty-four churches, by a committee from the Georgia Association, consisting of Robertson, Matthews, Shackelford, Thompson and McGinty. These twenty-four churches are not known exactly, as the old minutes are not accessible.

In 1812, the session is at Shoal creek, Jasper county. Joseph Baker and William Williams, officers. Rev. F. Flournoy had been impeached before the Senate, and a committee was appointed to examine into the matter, who reported, "He is still held by us an orderly christian and faithful minister." The circular for this year alludes to the war, and urges the exercise of *true patriotism*. In 1813, six churches were dismissed to form the *Ebenezer Association*.

The session for 1815 is at Fellowship, near Madison. Elijah Mosley preached from the commission. Churches forty-one; ordained and licensed preachers, twenty-five; baptized, seventy-six—total, two thousand two hundred and sixty-six.

For 1817, the session was at Elim, near Clinton. The circular, "on the sin of drunkenness," by L. Battle, is a good production. In 1819, in answer to a query, the body replies: "Masters should treat them (slaves) with humanity and justice, (Ephesians, vi. 9, Colossians, iv. 1,) and we recommend the members of our churches to watch over each other, and if any should treat them otherwise, that they be dealt with as transgressors." This is the universal sentiment among christians in Georgia. F. Flournoy is appointed an agent to visit the Creek Nation of Indians and solicit a site for a school. A committee to form a plan for a school was appointed, as follows: L. Mosely, A. Davis, E. Talbot and Pitt Milner.

In 1820, the plan for a school in the Creek Nation (to be conducted by this, and the Georgia and Ebenezer Associations,) was adopted and spread upon the minutes. Trustees, B. Wilson, A. Davis, B. H. Willson, W. Williams and Wilson Lumpkin, afterwards Governor of the State. In 1821, the body votes a cordial concurrence with the Sarepta touching "general meeting correspondence," and R. McGinty, J. M. Gray, and C. White appointed delegates.

September, 1822, the session is at Mount Gilead, Jasper county. The report on Indian reform was read: F. Flournoy had resigned as superintendent, and L. Compere was appointed. On proposition of the Ocmulgee Missionary Society, that body consolidated with the Association, and it annually elects seven trustees. For missions in hand, \$445,87½. The constitution of the *General Association* is taken into consideration,

“examined article by article, and unanimously approved.” Five delegates appointed: J. Milner, C. White, J. M. Gray, William Williams and A. Davis.

Ten newly constituted churches join the session at Fellowship in 1823. Churches, fifty-five; members, two thousand five hundred and two. Mission funds sent up by churches, \$318,18. After considering the need of preaching in the new counties, sixteen ministers agree to spend some weeks in proclaiming the Saviour among the new settlements.

Murder creek church, Jasper county, entertained the session of 1824. The mission school at Withington, in the Creek Nation, is in a prosperous condition—forty-two pupils in it, making rapid improvement. Mission moneys sent up, about \$280. Several churches dismissed, to form Flint river and Yellow river Associations. The care and management of missions were transferred to the General Association of the State, by the session of 1825. The circular for 1826 was written by Thomas Cooper, and unanimously adopted. An able production!

The session for 1827, at *Antioch*, Morgan county, will never be forgotten. Brethren Colley, Sherwood and Shannon preached on the Sabbath. Great excitement prevailed—hundreds upon hundreds were crying for mercy—thousands were powerfully awakened! The oldest ministers never witnessed such a scene before! Several churches petitioned to withdraw from General Association—petitions laid over. Opposition to missions began to be pretty plainly developed, which wrought great confusion and mischief afterwards.

The revival spread from this into the Flint River and other Associations.

Hephzibah, in Jasper county, is the place of meeting in 1828. Baptized, one thousand seven hundred and seventy-two; total three thousand four hundred and fifty-five. At the session at Shiloh, the following year, the subject of withdrawing from the General Association was again discussed. But it was not until 1830, at Harmony, in Putnam, that this *sad event* took place. Contentions and division follow this step, and a *mournful declaration* is the consequence. The body withdraws from *Bethlehem church* on account of opposition to her minister, *Cyrus White*. No

Salem church had brought charges against Eatonton; the case is in an unsettled state in 1831 and 1832; and in 1833, at Elim, in Jones, the Association withdraws from Eatonton church likewise. The sessions of those years were *exceedingly contentious*. So, also, of several following years—1834 and 1835. At Concord, in Jasper, the body declares, "Non-fellowship with all benevolent societies," or rather approves of the act as done by Mount Gilead church. In the meantime, many churches had seceded from the body, and formed the Central Association. Some of these were among the most flourishing and intelligent churches in the union. In 1837, she declares the institutions of the day "unscriptural."

In ten years, (from 1820 to 1830,) four thousand eight hundred and nineteen were baptized. Look at the *contrast*: In 1830, when she left the Convention, she had forty-one churches and three thousand four hundred and sixty-one members. Now, 1844, she has four ministers and nine hundred and seven members. Baptized twenty-eight. "How are the mighty fallen!"

OCMULGEE (JUNIOR) ASSOCIATION.

As the small party which left the Ocmulgee Association in 1839 claims to be the true and original body, we use the word *junior* merely to distinguish between the two. This body assembled, it is presumed, for its second meeting, at Elim, in Jones county, the 11th September, 1840. *T. D. Oxford* preached the introductory sermon, was moderator, preached on the Sabbath—indeed, was the *only minister* belonging to the concern. Letters from three churches were read—two others join—five churches all. Four baptized, nineteen excluded, forty-one dismissed, one minister, and three hundred and nineteen members. The body has no correspondence with other Associations, and very little is known of its history of late years.

EBENEZER ASSOCIATION

Was formed in March, 1814, of churches chiefly from the Sepzibah and Ocmulgee. The minutes of a session held in August of the same year are printed: Thirteen churches; nine

baptized—total, five hundred and seventy-five. The presbytery from the Ocmulgee were Joseph Baker, V. A. Tharpe, D. Wood, H. Hooten and E. Talbot. Fulgam and Taylor, officers. Circular letter by Love. Churches dismissed by the Ocmulgee to form the Ebenezer were Mount Nebo, New Providence, Ramah and Trail Branch.

The session for November, 1816, was at Mount Horeb. Dozier Thornton, Jesse Mercer and Luther Rice were present, and preached on Sabbath. Opened correspondence with Baptist General Convention. In 1817, at Wood's meeting-house, voted to stop correspondence with the General Convention. Agreed to appropriate the surplus funds in hand to itinerant preaching in lower parts of the State. Baptized eighteen. Two new constitutions joined—Camp Creek and Antioch.

In 1818, at New Providence, agreed to resume correspondence with the General Convention. Received circular from Kentucky Mission Society. Appropriated \$50 00 for expenses of corresponding messengers. The minutes show twenty-one churches, thirty-two baptized, eight hundred and seventy-six members. In 1819 the session is at Rocky creek. Introductory sermon by Eden Taylor. V. A. Tharpe and Ezekiel Taylor were officers. A committee is appointed to co-operate with one from Ocmulgee Association in making arrangements for Indian reform. For corresponding messengers, \$58 00.

At Ramah, in 1820, agreed to concur in the plan for Indian reform. Appointed trustees and ministers are requested to explain this matter to the churches and suggest plans to raise funds. The institution to educate young ministers, suggested by the General Convention, was under consideration. "We are of opinion that such an institution appears laudable, but are not prepared at present to go into it." Twenty-five churches and fifty-six baptized. Circular letter, on ministerial support by brother Fulgam—an excellent article. In 1821, at Myrtle Spring, John Ross preached the introductory sermon. Theophilus Pearce and John McKinzy officers. Adam Jones and Thomas Glenn and Joseph Sharpe, trustees for Indian reform in connection with committees from Ocmulgee and Georgia Associations. Churches twenty-eight, baptized thirty-eight; total one thousand and eighty-five. Brother McKinzy wrote circular

"On the Universal Spread of the Gospel." The importance of exertion in this cause, and of translating the Bible, urged with clearness and warmth. All this by Rev. John McKinzy!*

The church at Mount Horeb provided for the Association in 1822. Read the report of Indian reform. *Unanimously* agreed to aid in the laudable pursuit. "*Resolved*, That brother Compere, missionary for Indian reform, be invited to take a tour of preaching through our bounds and solicit contributions for that purpose." The subject of uniting with the General Association of Georgia is laid over until next year. Next year, in 1823, at Stone creek, "Took under consideration the reference of last year relative to the General Association, *which was thrown under the-table!*" "Took under consideration the Indian reform, as to whether we continue or discontinue, and it was discontinued! Preachers on the Sabbath were Perryman, Hooten and Blackstone. Churches twenty-eight, baptized sixty-seven, members one thousand and forty-eight.

Cool Spring church entertains the session of 1824. Agreed to continue correspondence with the General Convention. Moved to reconsider minutes of last year in relation to Indian reform—lost! Moved to correspond with the General Association—lost! Circular letter on practical duties, by Taylor.

Nothing of interest is recorded in the minutes of 1825 at Rocky creek. In 1827 resolutions were passed lamenting the death of Tharp and Pearce, formerly moderators of this body. Circular on brotherly love by J. McKinzy.

Trail branch is the seat of the session in 1828. Circular by J. A. Tharp, on "If thou put thy brethren in remembrance of these things," etc. *Nine impostors* are advertised, among them the famous Counsellor or Counsel, who has imposed on the churches near thirty years. The *great revival* which was then in progress in the Ocmulgee, Georgia and Flint does not seem to have extended into the Ebenezer.

In 1829, at Woods' meeting-house, John Ross was moderator and C. A. Tharp, clerk. John Gray produced a circular, which was rejected, and a committee appointed to write one. Four churches dismissed, probably to form the Itchaconna, on the west side of the river. At New Providence, in 1830, the anti-

* He became an anti-missionary.

missionary spirit still seems to have been dominant, as had been the case for several years preceding. All found in the minutes is the receiving and appointing correspondence, etc. Four new churches join, and several are dismissed to form the Houston Association. Baptized four hundred and ten; total, fifteen hundred and two.

The session for 1831 is at Poplar spring, Laurens. Three new churches join. Campbell and Sherwood are received as messengers from Georgia Baptist Convention. Six brethren agree to attend next session of Convention at Powelton. Circular on missions by H. B. Hathaway, of Dublin church. The year following at Camp creek, Campbell and Shorter, messengers from Convention were refused a seat! Nothing interesting is found in the minutes of 1833 and 1834. These sessions were at Big Sandy and Hopewell. In 1835, discontinued correspondence with Georgia and Washington Associations, because they were in correspondence with the Central Association.

The reader will see he has been following a body, prone to changes. From 1816 to 1823, when she became settled in her opposition to benevolent institutions, her changes were as frequent as the annual revolutions of the earth.

The session for 1836 was at Beersheba. Renewed correspondence with Georgia and Washington Associations, having heard their reasons for corresponding with the Central; also, opened correspondence with the Central. The following query was discussed one whole day, viz: "Are the Institutions of the day, such as Missions, etc., consistent with the articles of faith of this Association?" Answered in the affirmative by an overwhelming majority. Upon this, seven churches withdrew, with Absolom Black, Adam Jones, etc., ministers. These churches hold annual meetings and publish their minutes declaring themselves to be the *true Ebenezer Association*. In 1837, the session was quite harmonious. An executive committee was appointed to manage the business of the body with reference to domestic missions, etc: Correspondence from Georgia Convention, cordially received.

At New Hope in 1839, domestic missions are reported to be prosperous. \$255 were paid out for this object alone. Churches

twenty-seven—about a dozen ministers. Great improvement in the churches of this body of late years.

PIEDMONT ASSOCIATION.

This body must have been formed about 1817. The first notice of it is a letter received from it by Savannah river Association on 25th October of that year. In 1818 the meeting is at Westley's creek meeting-house. Peacock and Bates, of the Hephzibah, and Thomas S. Winn, of Savannah river, preach on the Sabbath. Mr. Winn presented the circular of Kentucky Mission Society; this gave rise to considerable debate—laid over till next session. Correspondence is sent to Hephzibah Association. Baptized nine—total, one hundred and twenty-one. The session for 1819, is at Beard's meeting-house, Tattal county. "Voted to have nothing to do with missionaries!" It is presumed this little body was formed to avoid connection with the missionary cause. But little information concerning it can be gathered. For several years its history is lost.

In about 1829, an itinerant was passing within the bounds of this Association. Stopped on the Sabbath and preached—was invited to dine with a minister who kept a grog-shop. Religion, of course, at a very low ebb. In 1833, it is understood, a session was held at a church in Liberty county. Mr. Westberry was the only minister present, and was moderator. Brother Peacock would not attend, though the father of the body, because brother Westberry had joined a temperance society!

In 1838 the session is at Wesley's creek meeting-house, McIntosh county. Nothing of interest is found in the minutes. They seem to have arrived at nothing higher than appointing a moderator and clerk, union meetings, etc. And what have they accomplished in nearly a quarter of a century? In 1819 they had five churches and two hundred and ninety-four members—1838 there are six churches and two hundred and thirteen members. This is the legitimate consequence of the anti-missionary principle. They seem to have shut themselves out of the way of others—have had little or no correspondence with other Associations—and are still in a low state!

SUNBURY ASSOCIATION

Was a continuation of the Savannah river, and by reference it will be seen was constituted in November, 1818. In November, 1823, the body meets at Powers' church, Effingham county; Samuel S. Law and Thomas Meredith, officers. The constitution of the State Convention (then General Association) was presented by A. Sherwood, as messenger, and she became a constituent member. Owing to the distance from the centre of the State, she has frequently failed to be represented in the sessions of the Convention, but has been uniformly friendly to the objects aided by that body, and has generally kept domestic missionaries in her own destitute regions, holding forth the word of life.

In 1824, Upper Black Creek church, entertaining sentiments in regard to missions, etc., adverse to those of the Association, desires to withdraw. After an affectionate discussion, the request was granted and a letter of dismissal given, expressing the fellowship of the Association. Very different treatment this, from what is experienced by missionary churches in connection with anti-missionary Associations! This session was held in Sunbury; Charles O. Scriven and H. J. Ripley, officers. Two years afterwards, the session was at Salem, Chatham county. Samuel S. Law and H. J. Ripley, officers. John Southwell and Jacob H. Dunham, domestic missionaries. Churches, seventeen; baptized, six hundred and four; ministers, eleven; total, five thousand six hundred and ninety-five. In 1827, the body convened at New Hope, Montgomery county.

The meeting in 1830 was at Power's meeting-house. The attendance was good, and the session throughout deeply interesting. Since 1822-'23, when a great revival prevailed along the seaboard, the body had been gradually increasing in strength and efficiency. Several young ministers, talented and zealous, had been raised up of late years, whose influence was felt far and wide. They were ever ready to incite the churches to every good word and work. And having, besides these, men of years, and experience, and wisdom to direct the affairs of the body, its progress was onward. The ensuing session was in Savannah—S. S. Law, moderator. The religious interest was

great, and the business conducted with the utmost harmony. Ministers of other denominations in the city joined heartily in the labors of the meeting. Many were converted unto the Lord, and it is believed the blessing shed down on the occasion will never be fully appreciated on earth. Domestic missionaries were yearly employed, who performed much itinerant labor, devoting their attention mostly to the colored population, whose moral and religious improvement was the subject of general remark.

The body met in 1835 in the city of Darien. The minutes of this session are not in hand. The ensuing year, Walthourville entertained the body. Several churches had received large accessions during the year. Mr. *Edward A. Stevens* (now in Burmah,) was there, having just completed his theological course at Newton, Mass. His presence, with his youthful appearance and his fervid piety, enhanced the interest of the occasion. He is a native of Liberty county, and was baptized into the Sunbury church. Of course, the brethren of this Association felt a deep interest in him and his proposed mission to the heathen.

New Providence, Effingham county, was the place of meeting in 1833—J. L. Southwell, moderator, William H. McIntosh, clerk. Messengers were in attendance from the Hephzibah, Ebenezer and Savannah River Associations. It was recommended that special efforts be made to replenish the treasury of the General Convention. Three domestic missionaries had been in the field a part of the year, namely: J. L. Southwell, J. McDonald and F. G. B. Law. Ministers attached to the body were twenty-four, white and colored. Members, five thousand three hundred and eighty-eight; baptized, three hundred and eleven. The ensuing year the meeting was in Darien; minutes not in hand.

In 1843, the twenty-sixth anniversary was held at South Newport church, McIntosh county. The minutes of this session contain the following preamble and resolutions:

WHEREAS, Our esteemed brother, the Rev. J. G. Binney, late pastor of the Savannah Baptist church, has been providentially removed from his labors among us, and is now on his way as a missionary to Burmah—

Resolved, That we hold in high estimation the christian vir-

tues and ministerial talents of our beloved brother Binney, and that he carries with him our sympathies and our prayers.

Resolved, That we set apart one hour this afternoon, to be observed as a season of special prayer to Almighty God for his care and protection over and for the safety and success of our beloved brother and his companion, in the grand enterprise in which they are engaged.

The session for 1844 was in Darien. Josiah S. Law, moderator, William H. McIntosh, clerk. The body was still in a prosperous condition. Amount paid out for various charitable objects, mainly domestic missions, is \$917 11. Number of colored members, four thousand four hundred and forty-four; number of white members, four hundred and ninety-five; total, five thousand nine hundred and thirty-nine. Baptized, three hundred and seven.

[From the "Christian Index." By W. H. McINTOSH.]

Mr. Editor: The announcement, in a recent number of your paper, of the dissolution of this Association, though not unexpected to the writer, was not less sad because it was foreseen. The scene of his early ministerial experience, the news that it lives only among the memories of the past, is like that of the death of the loved friends who have finished their course, and are to be met no more. Musing upon the past, my thoughts run along through the years of my connection with it, and recall, one after another, the unforgotten forms of Augustus Bacon, S. S. Law, E. P. Postell, W. Conner, J. S. Law, H. O. Wyer, A. Harman, J. O. Screven, and others, who gave life and energy to the body, and, further down in the shadowy distance, Jacob Dunham, Charles O. Screven and John Southwell, all of whom "rest from their labors."

I have thought the reminiscences of the times, and of the men who acted in them, might not be unacceptable to at least those of your readers who have ever been connected with the Association. The first meeting was held in November, 1818, with the church in Sunbury. I suppose its name was given in compliment of the church at that place. And worthy was she of the distinction. She might be called the mother of churches and of ministers. Of its organization I have no knowledge, but

think it was built up mainly by the Rev. Charles O. Screven,* to whom I shall refer again. Rev. J. H. Dunham, the Laws, (father and son,) Charles B. Jones, J. H. Campbell, E. A. Stevens, James Shannon, (afterwards a Campbellite,) J. O. Screven and W. H. McIntosh were licensed to preach by this church, and there may have been others unknown to me. A schoolboy in the Academy at Sunbury, under Mr. Shannon, I witnessed for the first time the ordinance of baptism. I had heard of the sect, and was curious to see a baptism, and was among the first at the river side, where, early one bright morning, the solemn rite was performed. I was so struck with the correspondence between the description of baptism in the New Testament—which my pious mother had taught me to read—and the act before me, that I became, child as I was, satisfied on that subject. Dr. Screven was then pastor of the church. There was a noble dignity about the man that could not fail to impress even the young and thoughtless with profound respect for him. His preaching, as I remember it, was calm and unimpassioned, but earnest and solemn. * * * * *

The churches composing this body were not strong in pecuniary resources, and, except in their colored membership, were numerically weak. Hence, in most of them, the support of the gospel rested upon a few members. The churches in Savannah (white) were the only exceptions. It was, nevertheless, active in efforts for the salvation of souls, and maintained almost every year, until the commencement of the war, two missionaries, whose services were given chiefly to the negroes. Covering a district of country in which the slave population was large, the importance of supplying them with the preached word was early felt, and the large increase from this field is the best evidence of the fidelity with which it was cultivated. The facts in this connection have a historical value, and deserve preservation.

In 1818, in the organization of the Association of thirteen churches, two were African—the first and second in Savannah, numbering two thousand two hundred and fifty members. How many of this class were members of the other churches, I have no means of ascertaining, but as an approximation, I put down

*See life of C. O. Screven, in this volume.

the colored membership at three thousand. The minutes of 1857, the latest that I have seen, show thirteen African churches and five thousand nine hundred and fifty-seven colored members. Many of these were connected with the white churches, as was the case throughout the country, wherever Baptist churches were located in reasonable proximity to them. The labors of the brethren of this Association for the evangelization of these people were not confined, however, to the operations of their missionaries. There was not a pastor who did not devote more or less time to their religious instruction. The pastors of the white churches in Savannah were deeply concerned for the welfare of the African churches in and around the city. They exercised, with their churches, a kind of supervisory care over them, giving advice, settling difficulties among them, often of a perplexing nature, and instructing them in the principles of the gospel. This was true of Wyer and Binney, and their successors. Some ministers, who were engaged in secular business, devoted their Sabbaths to preaching to the negroes on the plantations near the city, and on the adjacent islands. One brother, I think, (the late A. Harman,) was brought into the ministry by the crying wants of these people, and labored for them with the zeal of one whose heart was aglow with the love of souls. I have been told that the Rev. Samuel S. Law, of honored memory—a preacher of the Apostles' sort, "in season and out of season,"—was accustomed, when he made his weekly visits to his plantation, to have his servants suspend work and assemble, that he might preach Jesus to them. I have, myself, seen Rev. Jacob H. Dunham, after working on his plantation during the week, on Saturday, oar in hand, in a canoe, with a negro boy, on his monthly missionary voyage to St. Catherine's Island, ten or twelve miles distant, with a wide and dangerous river to cross, that he might preach the gospel upon the large plantations there. And the next Saturday he would ride forty miles on horseback, in another direction, upon the same blessed errand; and the next, and the next, to other appointments. I never heard what his salary was, but from the records of the Association, whose missionary he was, his supplies from that source were exceedingly scant, ranging from \$30 00 to \$46 00 per annum. I recollect hearing that a brother gave him \$50 00

a year to preach to the negroes once a month, forty miles from home. I presume this was all he received at that place. But he was laying up enduring treasure in a safe place, and has long ago gone to enjoy it. The simple truth is, in regard to him and others, their services were mostly gratuitous. Rev. Josiah S. Law, one of the ablest ministers of his day, was consecrated to this work, declining to leave it for positions more lucrative and distinguished. Others could be named among the living and the dead, but what I have written is sufficient to show the spirit of the Association. But not alone by preaching did they seek the black man's spiritual welfare. Oral religious instruction to the children in Sabbath-schools, in houses of worship, and on plantations, by ministers and people, male and female, was at one time common. I do not know to what extent it was continued of late years. Indeed, if there is any class of laboring people in the world whose spiritual interests have been better cared for than the late slaves of the South, it does not come within my knowledge. In our houses of worship, special provision was made for their accommodation, and right-minded people encouraged their attendance at the house of God. Pastors gave a part of every Sabbath to them in a separate service, and at a convenient hour, and do so still to the freedmen, where they desire it. Our responsibilities for them did not cease with slavery, nor shall our labors for their welfare. I do not mention these things that we may boast of them. If we had reached the full measure of responsibility upon us, exultation would be unbecoming, and would only betray the weakness of our nature. How far short of the mark that duty prescribed we have fallen, God only knows; but we know enough to humble and abase us, and to extort the cry of agonizing penitence, "God be merciful to us sinners!" Nor do I state these things in vindication of slavery. It is dead; let it sleep in its bloody grave. Content am I with its vindication by the Bible. I mention them because they are facts—facts by which God is honored, while, at the same time, they may reflect shame upon us, that, with such opportunities as they disclose, they do not stand out in broader and clearer lines.

Some of your readers may be interested to know what was the relation of the African churches to the Association, and

their privileges. They were recognized as independent churches, and entitled to their privileges as such. They were represented by their own members, who voted upon all questions. Some of their delegates were free, and some were slaves. Between them and their white brethren the kindest feelings prevailed. On one occasion the usual harmony of the Association, was in some measure disturbed and its peace threatened by an unfortunate difference between two of the most prominent white churches. A question involving much feeling was before the body. So nearly were the parties balanced, that anything like unanimity among the colored delegates would have turned the scale either way, and no one knew with whom these delegates sympathized. Just as the final vote was about to be taken, one of them rose, and in behalf of the rest, stated that as it was a matter in which the white churches were interested, and as they loved the brethren in both of those churches, they respectfully asked to be excused from voting. The difficulty was subsequently, during the meeting, so far adjusted as to remove it from the Association.

The influence of these colored ministers and churches in the communities where they were located, I have no doubt, was most salutary. Such men as Henry Cunningham and Andrew Marshall, who for many years filled the pastorates of the First and Second African Churches in Savannah, could not have failed to impress themselves upon their people. Long may the memory of their good works be fragrant! In matters of doctrine and church polity, while there was no systematic course of instruction afforded these churches, they nevertheless derived such assistance from their white brethren, ministers and others, as to establish and preserve them in the faith of the gospel. During the last year, a correspondent of the "New York Examiner and Chronicle" mentioned with commendation the purity of doctrine and practice which he found in one of the African churches in Savannah, characterizing it (I quote from memory) as a model of apostolic simplicity and truth. It did not, I suppose, occur to the writer to inquire who, under God, were their teachers, or to let the world know that the Baptists in and about Savannah had cared for the souls of the negroes, and

had for nearly half a century been diligently planting the seeds of the gospel in their hearts.

It must not be supposed that the energies of the Association were limited to the work of domestic missions. Concern in one department of christian enterprise begets concern in all others. Foreign missions, Sunday-schools, ministerial education, the temperance cause, were all cherished objects of this body. Rev. E. A. Stevens, the missionary to Burmah, was baptized in Sunbury, and was the son of the honored deacon of that church, and Rev. J. G. Binney went to his work in the same field from the Savannah Baptist church. The churches of this Association, came perhaps as near the apostolic rule of giving to, and promoting otherwise, all good objects as God had prospered them, *i. e.*, according to their ability, as any churches of modern times.

The noble men who composed this Association in former years have all passed away, but the light of their example lingers around us still, as if to quicken our zeal and stimulate our love to Christ.

[The Baptist meeting-house in Sunbury, in which this body was organized, and which had stood about fifty years, was burned by the Yankees in 1865.]

TUGALO RIVER ASSOCIATION

Was constituted in 1817, of churches chiefly from the Sarepta, some being in South Carolina. The name is derived from the river, on both sides of which the churches are situated. In September, 1819, the session was at Eastannaulee, Franklin county. M. Reeves and A. Sherwood preached on the Sabbath. Four very aged ministers were in the body: F. Callaway, Sr., George Vandiver—but especially Thomas Gilbert and John Cleveland, both over ninety years old. Time had given a snowy whiteness to their locks, which hung over their stooping shoulders.

In 1821 the meeting was at Double Branches, Franklin county. L. Meeks and Benjamin Cleveland, officers. Churches, nineteen, (thirteen of these in Georgia,) thirteen ordained and three licensed preachers; total, seven hundred and seventy-six.

Several new churches were received at the session at Lime meeting-house in 1822.

For 1829 the meeting is at Conoross meeting-house, in South Carolina. Churches, twenty-seven; baptized, two hundred and fifty-five; total, one thousand three hundred and seventy-four. At the recommendation of the body, four ministers, Smith, Ballard, Bramlet and Hymer, agree to ride each three months and visit the churches and destitute places. The session for 1835 is held at Shoal creek, Franklin county. An acknowledgment is made of remissness in supporting the gospel, and the churches are recommended to afford such support to their ministers as that they may give their whole time to the work. Considered the propriety of establishing a manual labor school, and appointed messengers to meet others in Macon county, North Carolina. Light had been creeping in upon this body for years. In 1825 they refused to receive the minutes of the Georgia Baptist Convention; this year they were read without apprehension. About the same time they refuse a seat in their body to Jesse Mercer—now they grant him that privilege as a messenger from the Georgia Association. The Lord had removed by death some of the more prejudiced and ignorant; others had learned that they were not too wise to receive instruction. The corresponding letter is full of missions. After alluding to other Associations which take a deep interest in benevolent institutions, and acknowledging that these had not received the grace of God in vain, they continue, "While we glory in God on their behalf, we condemn ourselves, and repudiate with shame the doctrine of *do nothing*." A verse of Heber's missionary hymn is also inserted.

But after this they turn against missions, etc., so that a historian cannot tell what their real sentiments are—their position is undefinable. In 1839 the session is held at Eastannaullee, Franklin county. The corresponding Associations are the Mountain, Sarepta and Saluda. As the subject of missions has produced much excitement, the churches are recommended to consider what will be the best method to carry into effect the Saviour's commission and report at next session. Ordained ministers, ten; baptized, seventeen; total, one thousand and thirty-five.

YELLOW RIVER ASSOCIATION.

"The committee appointed by the Sarepta and Ocmulgee Associations, consisting of brethren Isham Goss, Reuben Thornton, Edmund Talbot, James Brooks, Iveson L. Brookes, Richard Pace and Cyrus White, convened at Harris' spring, Newton county, on the 18th of September, 1824, when an introductory sermon was delivered by Rev. John Sanders, from John xvi. 7; then repaired to the house, and finding thirteen churches in order, assisted in forming them into an Association." Opened correspondence with the Georgia, Ocmulgee and Sarepta Associations, and Bennet, Hale, Sanders Moore and Colley were appointed messengers to the General Association, (now the Convention.) Ministers, eleven; total, one thousand six hundred and sixty-two. Joel Colley, moderator, and Thos. J. Hand, clerk.

The session for 1825 was held at Sardis, Walton county. Joel Colley preached the introductory discourse. No business of interest is reported in the minutes. The year following it convened at Richland, Gwinnett county. Luke Robinson preached the introductory. In 1827 the body met at Macedonia—went through the usual round of electing moderator and clerk, receiving and appointing correspondence, agreeing upon the places of general meetings, and then adjourned.

The Association met at Covington in 1828. The revival spirit which had been enjoyed in the Ocmulgee and Flint River had spread into the bounds of this body; the increase had been considerable, the meeting was a happy one, and the crowd on the Sabbath was immense. Brethren Jonathan Davis, A. Sherwood and E. Shackelford preached on the Sabbath with great effect.

In 1833 the body met at Bay creek, Walton county, when A. Sherwood, from the Georgia Baptist Convention, was refused a seat. Twelve churches report no baptisms. The ensuing session is at Camp creek, Gwinnett county. The baptisms are two hundred and eighty—one hundred and thirteen from Monroe, Walton county. A protracted meeting had been held there by Jonathan Davis, V. R. Thornton, J. E. Dawson, etc., when many had been added unto the Lord. Churches, forty-six;

ministers, twenty; members, two thousand nine hundred and ninety-eight. The session for 1835, at Utoy, DeKalb county, drops correspondence with the Georgia Association, because the Georgia had opened correspondence with the *Central*, deemed by the Yellow River "a disorderly body of people," etc.

The meeting for 1836 was held at Salem, Newton county, where a committee is raised to meet with Monroe church. The year following, at Mount Parau, this committee report a failure of meeting at Monroe; but the case is tried in the Association, and Monroe church is put out of fellowship. Her fault is choosing a minister from the Central Association. The Yellow River thus decides *that a church is not independent in selecting her own pastor*.

Like some others, this body fulminated resolutions against missions, Bible societies, etc., and against all those who approve them. On this account several churches withdrew and formed the Rock Mountain Association. Some joined the Appalachee. *Joel Colley* was the moderator for about twenty years or more.

FLINT RIVER ASSOCIATION

Was constituted at Rocky creek meeting-house, Monroe county, on the 16th October, 1824. Preparatory sermon by Edmund Talbot, who also sat as moderator *pro. tem.* The presbytery were J. Nichols, E. Talbot, D. Montgomery, J. Callaway, J. Milner, V. A. Tharp and T. Pierce. Fourteen churches joined in the new organization. Robert McGinty, moderator, and Robert Kelton, clerk. Churches, fourteen; ministers, five; total, five hundred and twenty-five.

The second session was at Mount Pisgah, Monroe, in 1825. Introductory by Robert McGinty. Refused to correspond with General Association. Eleven new churches join. The following year the body met at Bethel meeting-house, Butts county. William Mosely preached the introductory. No business of interest is reported in the minutes—nothing more than receiving and appointing correspondence, etc. In 1827 the body meets at Sardis, Pike county, near Barnesville. Eight new churches join. Granade, Callaway and Henderson preach on the Sab-

bath. Shiloh, in Bibb county, was the seat of the session, 1828. John M. Gray preached the introductory; J. S. Callaway and A. Sherwood on the Sabbath. About \$60 were raised for Domestic Missions. "About nineteen hundred baptized!" The powerful revival, prevailing in other parts of the State, is advancing gloriously within the bounds of this body likewise. Agreed to observe the *monthly concert* for prayer. Men, in a state of revival, will not oppose the missionary cause. Seventeen churches dismissed to form the Itchaconna.

Forsyth was the place of meeting in 1829. Here an act was perpetrated that did much injury and caused great grief, in the case of the Sharon church. For several years, the body passed through a scene of affliction, over which the historian would gladly cast the mantle of christian charity, and suffer these things to die with the passing generation. The meeting for 1835 is at Shiloh, Fayette county. J. S. Callaway, moderator, T. Langly, clerk. Nothing of importance transacted. Churches, forty-one; baptisms, one hundred and nine; ministers, eighteen; total, two thousand four hundred and sixty-four.

In 1837, the session is at Holly Grove, Monroe county. The subject of benevolent institutions had been some time on the carpet; but a majority of the delegates, instead of declaring non-fellowship with such institutions and their adherents, "*Resolved*, that we are unwilling to go into any new declaration of fellowship or non-fellowship, but feel disposed to continue in the same old Baptist path of faith and practice, which the Association has heretofore pursued." Whereupon fifteen churches, with Rev. William Mosely at their head, withdraw from the house—hold a meeting in the grove, and agree to have a convention at County Line meeting-house, in July, 1838.

After Mr. Mosely and his party have left the body, they agree to open correspondence with the Rehoboth and Central in about 1840. Since that time, she has become a component member of the Georgia Baptist Convention. Missions and Sabbath schools are encouraged. Her ministers are laborious and self-denying men, "ready unto every good work." Many of their churches have experienced seasons of glorious "refreshings from the presence of the Lord." The Lord smiles graciously

upon the body from year to year. Rev. *J. D. Stewart*, of Griffin, is now the moderator.

Of late years, this body has been actively engaged in the work of missions. Its mission to the Indians dates from October 1st, 1872. During the first year, Benjamin Baker and Wilson Nail, native Indians, were employed as missionaries, who did efficient service. They reported twenty-four baptisms, the establishment of two Sabbath-schools, numbering in the aggregate over one hundred pupils and teachers, and a satisfactory amount of other labor. This year there are three Indian missionaries employed—Benjamin Baker, Solomon Baker and Wilson Nail. They have reported for the first quarter, nine baptisms, two natives licensed to preach, and the commencement of one or two church buildings. These missionaries have been paid promptly at the end of each quarter. The Association has also engaged two home missionaries to labor a portion of their time within her own bounds—Jonathan Milner and J. M. DeFoor.

CHATTAHOOCHEE ASSOCIATION.

This body was formed at Hopewell church, Hall county, March 1st, 1826, of eight churches. A committee had been appointed by the Tugalo Association to assist in the formation, but all failed to attend. Finding eight orderly churches, three hundred and thirty-eight members, seven ordained ministers and eight licentiates, it was judged best to constitute, after an introductory sermon by James Whitten. James Riley was chosen moderator, and James Whitten, clerk; so the body was organized without a presbytery of ministers delegated from another Association for this special purpose. The churches which united in the constitution were Hopewell, Wauhoo, Mount Salem, Yellow Creek, Tessentee, Dewberry, Flat Creek, Mossy Creek and Chestatee, chiefly in Hall and Habersham counties.

Minutes of October, 1826, at Wauhoo church. Silas King preached the introductory sermon, and four new churches were received, and correspondence from French Broad, S. C., Yellow River and Tugalo Associations.

This Association convened on the 13th October, 1827, at Mount Salem, and Mr. Willson preached the introductory. Two churches joined. Anslem Anthony, moderator, and James Whitten, clerk. These officers were continued till after the session of 1835, when the clerk removed to Harris county, except one year, the moderator was prevented by death of his wife from attending. Messrs. More, Roberts and Gunn preached on the Sabbath. Tensewattee, one of the churches which joined this year, had been organized in the Cherokee Nation, and was represented by Duncan Obriant, a missionary, who labored several years among the Cherokees, and then, in 1832, removed with them west of the Mississippi, where he continued to instruct till his death, in 1834 or 1835.

In 1828, the session was held with the church at Tessentee, Habersham county. Introductory by James Riley. The most important matter was a motion to request the churches to insert in the letters for next year the date of their constitution, which was complied with. This is the only Association, except the Georgia and Central, which know the time of the birth of their constituents. Baptized, two hundred and twenty-four; total number, eight hundred and twenty-four.

In 1829, the meeting is at Timber ridge, Hall county. A. Anthony preached the introductory. Deacons' meetings recommended.

Sardis, Hall county, entertained the Association in 1830, and Evans Pearson preached the introductory. B. Reynolds was advertised as excluded from Timber ridge church; also John Roberts. The plan of the Sarepta Association in *licensing* preachers is recommended, and the churches advised to accept the tracts offered by the Baptist General Tract Society. On the petition of Harmony church, it is observed, "We think that the churches have it in their power to improve or advance their ministry by putting into their ministering brethren's hands, orthodox theological books," and recommended to raise funds, and send up to the next session for this purpose. Churches, twenty-three; total number, one thousand four hundred and seventy-eight.

The session of 1831 was held at Bethabara, Jackson county, and introductory preached by James Whitten.

In 1832, the meeting was at Holly Spring, Hall county. Mr. Kinzy preached the introductory, and William Manning, moderator. Dismissed two churches to unite in forming a new Association, probably the Mountain. Baptized three hundred and two.

Harmony, Hall county, was the seat of the session for 1833. Wm. Manning preached the introductory. Four new churches, Island Ford, Mount Tabor, Liberty and the one at Cherokee court-house, received. Agreed to correspond with the Mountain, a new Association. Recommend itinerant preaching, and the churches to defray the expense.

Yellow creek, Hall county, entertained the body in 1834. A. Anthony preached the introductory. Four new churches joined, probably from the Cherokee Nation, as that region is now fast settling up. Agreed to correspond with the State Convention, and Manning and R. Jones are appointed messengers—the first attends. Appointed a committee of five on domestic missions. The benevolent institutions, tract, Bible societies, etc., recommended. Requested A. Anthony to write out his introductory (on missions, from Revelations xiv. 6 and 7,) and have one thousand copies printed. Mission money collected, \$42 50; twenty-nine churches, one thousand four hundred members. Preachers on the Sabbath, Vandiver, from the Tugalo; Byers and Jones. Antioch, Hightower, Goshen and Silver Spring churches united.

In 1835, the meeting is at Suwanee church, Gwinnett county. S. Roberts preached the introductory. Dropped the correspondence with the Convention for the present. Several churches dismissed to form two new Associations, one north and one west of us, and committees sent to assist. It is recommended to preach a mission sermon at each session, and the Index is also recommended. The following report is inserted: Six Sabbath-schools, two missionary, and five temperance societies; some churches revived, and the cause of benevolence advancing. Resolved that we will approve, encourage and support every effort that is now making in the cause of benevolence and religion that God appears to own and bless. A committee on domestic missions is appointed. T. M. Kinzy, the missionary reports favorably—had baptized forty-four persons and cons

tuted two churches. Mission money, \$52 77½. Ordained ministers, fifteen; licentiates, three; ninety-eight baptized; total, one thousand four hundred and seven. James Riley, the first moderator, had died.

The session for October, 1837, is held at Bethlehem, Hall county. Anthony, preacher and moderator, and Rives, clerk. Messengers from the Tugalo, Sarepta, Hightower and Yellow River Associations were in attendance; also letter, minutes and messengers from Chestatee, and agreed to correspond. This is probably the first year after the organization of the Chestatee.

The report on the state of religion shows the churches to be in a low state; recommended family and public worship, and secret prayer, and deacons to set an example. Paid Wellborn Hutchins, Roberts and Chandler, domestic missionaries, \$38 15. The circular is on the low estate of Zion, and measures suggested for revival. Fifteen churches, eight ministers and seven hundred and fifty-nine members.

COLUMBUS ASSOCIATION.

This body is situated in the western part of the State, including the churches in Talbot, Harris and Muscogee counties, and a few others. It was organized at New Hope, now Mulberry meeting-house, in Harris county, November 21, 1829. By previous invitation, elders John Milner, James Carter, James Henderson, S. Stamper and B. Strickland, from the Flint River Association, and Z. H. Gordon and Jacob King, from the Echaconna Association, attended as a presbytery. Brother J. Milner was called to the chair, and J. King nominated secretary. The letters from twelve churches were then read, viz: from Talbot county, Valley Grove, New Providence, Talbotton, Antioch, Bethel, Concord; from Harris county, Bethesda, New Hope, (now Mulberry,) Lebanon, (now Hamilton,) Mount Olive; from Muscogee county, Bethel and Columbus. The churches being found in order, were constituted on the articles of faith of the Flint River Association, which are the same as those of the regular Baptist churches. Elder Anderson Smith was elected moderator, and Clark Blanford, of Hamilton, clerk. The number of members, four hundred and fifty-four; baptized this

year, one hundred and thirteen. The bounds of the Association were then defined and laid off into districts, viz: first, Harris county; second, Talbot county; third, Muscogee county; fourth, Randolph, Lee and Marion counties. A. Smith the only minister in the body.

The second session of this body was held with the Talbotton church, on Saturday before the second Sabbath in October, which has ever since been the time of its sessions. John Ross was elected moderator, and C. Blanford, clerk. The country being new, and the churches scattered over a large space of territory, and having none of the bonds which previous acquaintance create to bind individuals together, it could not be fairly expected that there should be found amongst them all that union and sameness of sentiment and feeling which are found in older and longer established unions. And although the ministers were not men of literary attainments, they may be truly said to have been men of sound mind and amiable character.

The third session of this body was held with the church at Mount Carmel, Muscogee county, in 1831. J. Ross, moderator, C. Blanford, clerk. Number of churches, twenty-five; communicants, one thousand and eighty-seven. Ministers now in this body, were John M. Gray, Anderson Smith, G. B. Waldrop, Hiram Powell, Barclay Martin, J. English, J. W. Pelham and Peter Eldridge.

At this meeting of the body, a package of the minutes of the Georgia Baptist Convention was laid before it by R. Fleming, who was then traveling as a domestic missionary; but such was the opposition of many of the brethren present, that although it was moved by J. M. Gray that it be received and noticed in a friendly way in their minutes, yet it was rejected, and not noticed in their minutes. Ross and Martin were desirous that the minutes of the Convention should be received and noticed as above, and some of the private members desired it. Although they appeared, as an Association, unwilling to hold correspondence with the Convention, and were disposed to stand aloof from all the benevolent enterprises maintained and defended by that body, yet they passed a resolution disapproving of candidates treating at elections, and earnestly de-

sired their members and their fellow-citizens to unite with them in endeavoring to put down such pernicious practice. This resolution was introduced by B. Martin, and defended with much zeal and ability. Had it not been, it probably would not have passed.

The fourth session of the Association was held at Sardis church, in Marion county. J. M. Gray, moderator, A. Smith, clerk. Churches, thirty-two; members, one thousand five hundred and thirty-nine. The rapid increase of population in the country, and the multiplication of new churches, made it necessary, in order to supply the wants of the people, for the ministers to spend much of their time in traveling and preaching. Amongst the most active were Ross, Gray, A. Smith and H. Powell.

The following resolution was passed, (but not without serious opposition by the moderator, and some others,) viz.: "Whereas, certain men, under the name of apostolic Baptist ministers, viz.: James Wilson, James Reeves, Cyrus White, John Holmes, B. H. Willson, J. Travis, John Reeves, W. Byars, W. Presley, B. Strickland, E. Strickland and Moses White, have published a faith differing from the orthodox Baptists, and as they have already caused divisions among us, we recommend the churches composing this Association to discountenance all such men as ministers." This resolution was opposed on account of its inquisitorial aspect.

The fifth session was held with the church at Mount Zion, Randolph county. Churches, forty-three; members, one thousand eight hundred and six; ministers, eleven; licentiates, four. J. Ross, moderator; A. Smith, clerk. The number of churches now in the body, and the extensive space of country over which they were spread, made it desirable that another Association should be organized out of churches in the southern bounds of this body; hence, the following churches took letters for that purpose, viz.: In Stewart county, Antioch, Richland, Fellowship, Mount Paran, Liberty and Bethlehem; in Sumter county, Shiloh, Providence, Bethesda, Bethel and Spring Creek; in Randolph county, Mount Zion, Mount Sinai, Pataula, Bethlehem and Antioch; in Early county, Smyrna and Liberty Hill. These churches were organized into an Association called *Bethel*, at

Richland church, in Stewart county, on Saturday before the fourth Sabbath in November, 1833.

The sixth session at Bethesda, Harris county, 1834. J. Ross, moderator, and A. Smith, clerk. Churches, thirty; members, two thousand five hundred and eighty-eight; ministers, ten; licentiates, ten. During this year, the Association sustained a severe loss in the death of Elder J. M. Gray, one of her most active and able ministers. He died on a tour of preaching, at a Mr. Pitman's, Alabama, after having taken a dose of lobelia on lying down at night. (See Biographical Sketches.) The churches this year enjoyed the greatest revival ever experienced in this country—eight hundred and five baptisms. The ministers, under the gracious influence of the Holy Spirit, were waked up to untiring zeal in the discharge of their sacred duties. The spirit of missions took possession of most of them; meetings were held and protracted, and hundreds flocked to hear and learn the truth as it is in Jesus. The style of preaching was altered. Sinners were told they must repent or perish—must believe or be damned. Those churches only, however, which enjoyed the ministrations of the effort preachers were visited with revivals, as will be seen when we notice the churches separately. It is remarkable that, as a body, this Association, as yet, was much opposed to the benevolent institutions. In *spirit* she was missionary, but in *practice* she was not; for, at this session, when a friendly letter from the Convention was presented by delegates from that body, viz.: Jeremiah Reeves and T. Dawson, desiring to open correspondence, it was rejected, and not noticed in the proceedings of the day. They were merely invited to preach, which they did, but they left before adjournment. The ministers of this body were all the advocates of missions. What but an unjustifiable dread of responsibility could have been the cause of their not entering decidedly into the work of spreading the gospel in connection with the friends of benevolence? The character which the ministers and the Association sustained abroad authorized the expectation that she would have come out in concert with the friends of missions long before this.

The seventh session was held at Bethel, Talbot county. J. Ross, moderator, and R. Fleming, clerk. Churches, twenty-nine

members, two thousand six hundred; baptisms, two hundred and twenty-two. Nothing special done at this meeting, except that she still rejected correspondence offered by the Convention through Elder J. H. Campbell.

The eighth session was held at Bethel, Muscogee county. The Association now becomes more of a business-doing body, and though she would have readily united with the Convention, by an overwhelming majority, yet for the sake of some who were opposed, the advocates declined urging the matter. The following resolution was passed unanimously: "*Resolved*, that this body approves of the objects of the Convention, but regarding the feelings of some of our dear brethren, we deem it prudent, for the present, to postpone a correspondence, so far as we are concerned." The brethren, C. D. Mallary and J. E. Dawson, were present, and they, with the delegates from that body to this, did much good; and it is believed that by their able counsel, exhortations, prayers and sermons, they made an impression of the most favorable kind respecting educated ministers, missionary and temperance societies, etc. The Association recommended a meeting to be held at *County Line*, Talbot county, for the purpose of devising a plan by which to supply with preaching the destitute in and around the bounds of this body. This meeting was held on the Friday and Saturday before the fourth Sabbath in November, 1836, and a domestic missionary society was formed. Elder T. J. Hand, by appointment, preached the introductory sermon, and J. Moon on the subject of missions on the Sabbath. A collection for missionary purposes was taken, and \$116 were raised. This may be considered the starting point in missions by the Association. Elder George Granberry wrote the circular letter this year, and selected as his theme the importance of remembering "*the Sabbath day to keep it holy*;" also, the duty of christians in supporting the gospel ministry, at home and abroad. The sin of visiting, traveling and starting to market on Sunday, or Saturday evening, has been too common in the country generally, for which we ought to be ashamed and repent. With but one solitary dissenting voice the following resolution was passed: "*Resolved*, that we fully concur with the Ebenezer Association in the opinion that the difference of sentiment entertained by

members, churches and Associations, in relation to the mission cause, and other benevolent efforts, should not affect fellowship." This year correspondence was opened with the Central Association, by a very large majority.

The ninth session was held at Union, Marion county, (now Fellowship, Macon county.) Elder J. Ross, who had been the moderator, having departed this life, (June 17, 1837,) J. Perryman was elected moderator, and R. Fleming continued clerk. The rules of the Baptist State Convention for the reception of beneficiaries were published in the minutes this year, which no doubt had a good effect in removing prejudice from the minds of some, and correcting error in others. The churches were recommended to send up to the next session contributions for the purpose of supporting one or more missionaries, in her own bounds and parts around. The society which had been organized at "*County Line*," agreeable to the advice of the last session, reported by her secretary, R. Fleming, the proceedings, and was recommended to go on in the management and direction of its business.

The circular letter this year was written by Elder H. Powell, on the subject: "*Ye are the light of the world.*" The ministers and lay-members are urged to their several duties in a clear and sensible manner; "*the stool of do-nothing*" is made out to be a very poor thing, and *creeping* and *crawling*, in religion, a very *slow* way to *press* toward the mark for the prize.

Horeb and Upatoie churches, in Talbot county, and Bethel, in Meriwether, did not represent themselves at this session, owing to their opposition to the missionary spirit, which they evidently saw would pervade the body. They subsequently united in forming a new Association, which, by way of eminence, they called "*The Apostolic Baptist Association.*" In this they were joined by remnants from Ariel, in Crawford, from Mount Carmel, in Muscogee, and Valley Grove, in Talbot, and some others. These were very small churches. They declared non-fellowship with all the churches friendly to the benevolent institutions, and closed their doors against all the liberal ministers who advocate, as they say, the "*society system.*" 'Tis passing strange, that amongst these, as amongst some other opposers of missions, there should be efforts made to impress upon the

public mind the belief that the mission societies are connected with the abolitionists, and that the advocates of missions are abolitionists! It is difficult to *believe* that *they* believe what they *say* in this respect. Again, they endeavor to brand the advocates of the Bible, tract, mission, Sunday-school, education and temperance societies with disaffection towards the government, with designs to subvert and overturn the glorious fabric of the republic! Now, who that knows his A, B, C, in the rise and downfall of nations, does not know that the general diffusion of education, morality and religion is indispensable to the perpetuity of a republican form of government? And what is the tendency of all the above societies? Our sapient opposers say, "*to subvert the government!*"

The tenth session was held with the church at Hamilton, 1838. Perryman, moderator; Fleming, clerk. Churches, twenty-nine; members, two thousand and seven hundred; ministers, fourteen. The introductory sermon by G. Granberry. There were present about *thirty-five* preachers, including those belonging to the body—a larger number than ever before assembled in Western Georgia. This was one of the most pleasant, interesting and profitable meetings ever enjoyed by the Association. But one spirit seemed to pervade this large assemblage of the worshipers of God. An extensive revival had been enjoyed in a large portion of the churches only a few weeks previously, and the members were fully prepared, in their feelings and judgment, to enter into the wide and delightful field of benevolent operations.

Eight delegates, viz.: J. Perryman, Robert Fleming, George Granberry, Jesse Moon, G. B. Waldrop, Hiram Powell, W. Henderson, Samuel Harris, were elected to bear a letter to the Georgia Baptist Convention, petitioning to become a component member of that body at its session in 1839, at Richland, in Twiggs county. This was a perfectly unanimous act of the body. At this meeting, also, the domestic mission society, formed two years previously, paid over into the hands of the treasurer of the Association the funds of said society, and the Association took the business under her patronage and management. The sum sent up by the churches amounted to \$200 25, which, with the sum collected in the congregation after

a sermon by Elder J. E. Dawson on Sabbath, amounted to \$356 25. The missionary operations are now carried on by an executive committee, viz.: Jesse Carter, M. A. George, John Neal, Springer Gibson, James Boykin, and George Granberry, treasurer, and James Perryman, chairman of the committee. This committee had in its employ, as a domestic missionary, G. W. Key, and expects, by the help of the Lord, to keep at least one minister constantly in its service.

The auxiliary society, which for several years past had been acting in concert with the Convention, dissolved, and will transmit its donations to benevolent objects, to the Convention, through the delegates from the Association.

THE WESTERN ASSOCIATION.

This body was constituted at LaGrange, Troup county, on the 7th November, 1829, by committees from the Flint River and Yellow River Associations, consisting of the following ministers, viz.: Joel Colley, R. Gunn, G. Daniel, J. Milner, William Moseley, William Henderson, J. Carter and J. Nichols. The introductory discourse was by brother J. Colley. *Sixteen churches* were found to be in good order, and acknowledged as *the Western Association*. *James Reeves* was the first moderator, and *John Wood*, clerk. J. Nichols, William Moseley and A. Sherwood preached on the Sabbath.

The second session, 1830, was held at Newnan. J. Bankston, moderator, and J. Wood, clerk. Sixteen new churches joined. On Sabbath, Jesse Mercer, Moseley and Nichols preached. The following year Greenville was the seat of the session, when J. W. Cooper preached the introductory. J. Bankston (who sustained the office six or seven years) was moderator, and R. M. Stell, clerk. The Association refused to correspond with the Georgia Convention. Churches thirty-nine; total, one thousand five hundred and forty-six.

Query: "What is the duty of a church, when a person applies for membership on a letter from a church, which had dissented from the Flint River Association?"

Answer: "Recommended the churches to direct the person

to seek restoration in some church of the Association from whence he came, that is known to stand fair," etc.

In 1833, the above answer was reconsidered, and the following adopted in lieu thereof: "We recommend the churches to act discretionally, with an eye single to the glory of God, and the union and peace of the churches, having due regard to original principles." The error in the first answer is this: it takes for granted that, because a church has *dissented* or *seceded* from the Association, therefore, her letters are not valid, which is not true. The Flint River Association did not like the answer of 1833, and appointed a committee, in October, to visit the Western with a letter. In 1834, a kind of *compromise* was drawn up, which should govern in the reception of members; but as it required the rebaptism of those who had submitted to the ordinance at the hands of seceding ministers, James Reeves and James Culberson would not sign it, and the churches have acted discretionally and received those whom they deemed worthy. Mount Zion and Emmaus churches had been dealing with La-Grange and Hephzibah churches for receiving such members; but on the proposal of the adjustment, they were advised to drop their charges. Several churches were dismissed to form the Tallapoosa Association.

In 1835, the session was with Bethlehem church, Meriwether county. Baptized, six hundred and twenty-nine; churches, forty-four; total, three thousand two hundred and fourteen. The following year, at Long Cane, some churches declared non-fellowship with all benevolent institutions, and wished the body to do the same; but a resolution to this effect was voted down. For the year 1837, the session was held at Emmaus, in Troup county. The circular letter by Otis Smith is on the commission. Several churches were still dissatisfied on account of benevolent institutions, etc. These withdrew and formed a distinct body, still claiming the old name of "Western Association." With reference to these churches, the following resolutions were adopted:

Whereas, It has been repeatedly charged upon this Association by the delegates of those churches which have separated from our union and declared themselves no more of us, that we have departed from original principles, that we are connected

with the benevolent institutions of the day, and that we have departed from the common faith of the denomination; and, whereas, incorrect impressions in relation to our principles and practice, as an Association, may be produced by permitting these charges to remain unnoticed; therefore,

Resolved by this Association, That the faith upon which we were constituted, and which we believe has ever been the faith of the regular Baptists, is still the faith of this body; that it has never been changed, and it is the sense of this body that it should not be changed in any particular.

Resolved, furthermore, That this Association, as a body, is entirely disconnected with the benevolent institutions of the day, and ever has been so, and no act of this body touching the benevolent institutions of the day has ever been had other than to advise the churches to leave all their members to act freely in relation to them, according to the dictates of their own consciences.

Resolved, furthermore, That it is the sense of this body that the patronizing, or the not patronizing those institutions, should be no test of fellowship.

Resolved, furthermore, That in the opinion of this body the following churches, viz: the Hillabahatchy, Hollow Spring, Fellowship, Walnut creek, Bethlehem, Providence, Mount Zion, Emmaus, Flat Shoal creek and Sardis, have departed from the principles and practice of the regular members of the Baptist denomination, by adopting a standard of fellowship and union unknown either to the denomination or to the constitution of this body, and are therefore in disorder.

Resolved, furthermore, That to show our brethren and the world at large the manifest disorder in which those churches have acted, a copy of the letter of Emmaus church to this body be incorporated in our minutes, as a specimen of the whole.

Resolved, That the above named churches, by their own acts in declaring a non-fellowship with this body and separating therefrom, because the Association refused to comply with certain requisitions made in their letters, have deprived themselves of the privileges of this body.

COPY OF A LETTER RECEIVED OF EMMAUS CHURCH, TROUP COUNTY,
GEORGIA.

*The Baptist Church of Christ at Emmaus to the Delegates
and Messengers composing the Western Association :*

Dear Brethren : The time has arrived when, according to our former custom, we shall meet with you at another annual session as an advisory council to provide for the union of the churches ; and as it is a well known fact to every observer that wide spread divisions exist among us as a denomination, even from Maine to Mississippi, and as the gospel has no dividing tendency, we believe it is the incorporation of the benevolent (so called) institutions of the day with the churches that has caused the confusion of which we complain—we therefore think the present crisis calls aloud for something to be done that will restore Zion to her primitive simplicity and union, which we believe can only be effected by an entire separation from the present institution system and uniting upon the principles of the gospel. We therefore request the Association to take the matter into consideration and provide for the union of the churches, by becoming disconnected from those human institutions and all who patronize them. We, as a church, have resolved to become disconnected from those institutions, both in an associate and church capacity, and all who support them. Now, dear brethren, if you in your judgment think we have transcended our limits, and gone into error, we call upon you to convince us from the authority of the word of God. When that is done, we will yield the point ; but if you, as an Association, refuse to grant our request, (painful as it is,) we are constrained to declare unto you that we are no longer of you, as a body, until you return to original principles and unite with us upon the gospel system. We therefore design, in the strength of the Lord, to maintain the doctrine and discipline of the primitive Baptists and unite with those of our sister churches who thus act, who hold the constitution of the Association and maintain the same.

Then follows the scale of the churches and names of delegates.

(Signed)

. HARTFIELD HENDON, Clerk.

Hebron was the place of meeting in 1839. The spirit of true christian liberality was evidently gaining ground rapidly in this body. Correspondence with several sister Associations had, on some account or other, been suspended for a time. This correspondence was resumed with the Georgia, Columbus, Sa-repta and Tallapoosa, and opened with Rehoboth and Rock Mountain. Still the body stands aloof from the Baptist Convention of the State. Churches, thirty; ministers, eleven; total, two thousand four hundred and eighty-seven.

"We, as an Association, believing it will be more advantage to the cause of Christ, and the advantage of the Redeemer's kingdom, and believing it also to be the true scriptural mode to contribute to the missionary cause through the medium of the churches, instead of through the medium of the missionary societies; therefore,

Resolved, That it is the sense of this body, that all those brethren who desire to send up their contributions to missionary purposes through the medium of any society, be recommended to do so through their delegates, to be forwarded by this body to the destination directed by the donor, believing this to be the scriptural channel.

It was not until about 1841-'42 that the body became associated with the Convention. Perhaps no Association in the State is now in a more prosperous condition.

THE UNITED ASSOCIATION.

Was constituted by Cyrus White, Barnabas Strickland, etc. at Teman, Henry county, September, 1832. The churches had been in fellowship with the regular Baptists, but had withdrawn from the Ocmulgee and Flint River on account of some of their measures, which those churches considered oppressive. Sharon Paran, Sardis, etc., had joined in a Convention to consult on the best course to pursue, in 1830, and had adopted articles of faith. But those churches were unwilling to unite in an Association with Cyrus White and other ministers identified with him, who were believed to be *Arminian* in their sentiments, and injudicious in some of their measures. In 1834, Sharon, Sardis Paran and McDonough united with the Central, on the old con-

fession of faith, adopted by the older Associations formed in the State.

To the articles known as "*The Sharon Faith*" there can be no great objection, as it is pretty much in the language of scripture. Still, those who held to it with the greatest tenacity were charged with a want of faith in principles sacred to the Baptists throughout the world. At the ministers' meeting in Forsyth, in 1836, some of the ministers of this Association would not unite with the mass of ministers from every part of the State in subscribing to the old confession above referred to. On the other hand, some of the preachers in the Ocmulgee and Flint River had wandered off into *hyper-Calvinism*, or fatalism; and it would be very natural for those who were at variance with them, to run into the opposite extreme.

B. Strickland was moderator for three years, and E. Dodson clerk from its formation. In 1836 the bounds were so extensive that the body agreed to divide; those churches in Jasper, Henry, etc., retained the old name, and those in Harris and other western counties are known as the "United Chatahoochee Association." In 1839, William Byars was messenger from the United Association to the State Convention, with contributions for missions and other benevolent objects. For though these Associations held no correspondence with other bodies of the Baptists in the State, still they were all missionary in their principles, and were ever ready to contribute liberally of their substance for their Master's cause.

If any churches of this order are now in existence (1874,) the fact is unknown to the author.

ITCHACONNAH ASSOCIATION.*

This union was formed in the winter of 1829, at Mount Carmel, in Crawford county, the churches, nineteen in number, having been dismissed from the Flint River in the preceding October. They are situated in Bibb, Crawford, Monroe, Houston, etc. The presbytery were John Milner, William Moseley

* A creek of this name falls into the Ocmulgee within the bounds of this body, after which the Association is named. It is an Indian name, and signifies in English a "deer trap."

and Joseph Chipman. John Blackstone was the first moderator, and Austin Ellis, clerk. The meeting for 1832 was at Bethlehem, Upson county. The same officers continued. Nothing of importance done. The following year the session is at Union, Bibb county. This body has stood aloof from missions; Bible societies, Sunday-schools, temperance societies, etc. Baptisms, eighty-one, thirty-three of which are at Bethesda, administered by Jacob King. Number of members, one thousand seven hundred and seventy-nine.

The meeting for 1837 is held at Bethel church, Houston county. Churches, twenty-eight; members, one thousand eight hundred and fifty-seven. "*Resolved*, That the systems of the day, benevolent, so called, such as Bible, missionary, temperance, tract societies, etc., are unscriptural, unsupported by divine revelation, and therefore *anti-christian*," etc.

A committee was appointed to organize new bodies out of churches broken off from orderly Associations on account of difference of opinion touching the benevolent institutions of the day.

This now seems to be a *working body*, and has its hands full of business in her endeavors to suppress missions, temperance, etc. Some of her most prominent ministers have been violent in their opposition to these things. A few of these have been called to their *last account*! *Jonathan Neal* was moderator of this body for several years. Like all other bodies entertaining such sentiments, it is on the decline.

WASHINGTON ASSOCIATION.

The churches which formed this body were dismissed from the Hephzibah Association in October, 1828. They are located in Washington county (from which the Association derives its name,) and contiguous counties. William R. Stansell had been active in bringing about the constitution, and was the first moderator. But in two or three years he removed to Mississippi. Others from the Ebenezer and Georgia joined soon after its formation, so that in 1834 there were nineteen churches and one thousand one hundred and sixty-eight members—the number of ministers having always been small. That year the ses-

sion was at Island creek church, Hancock county. Introductory sermon by J. P. Leverett. James Barnes, moderator, and Benjamin Roberts, clerk. Agreed to correspond with the *Central*, (constituted that same year,) and sent corresponding messengers to the Convention. Recommended the members of its churches not to engage in the traffic in ardent spirits. A mission sermon is usually preached on the Sabbath of its sessions. This year the sermon was preached by J. E. Dawson, (of the Central Association,) and a collection amounting to \$51 00 was taken up. The Lord was graciously present in the meeting—a powerful excitement prevailed in the congregation—the services were protracted several days and the church received considerable additions. The Island creek people will never forget this meeting.

Bethel church, Hancock county, entertains the Association in October, 1835. James Barnes, who had been moderator for some years, is about to remove to Mississippi, and a commendatory letter is given him. After Obadiah Echols (of the Central,) had preached the mission sermon on Sunday, \$71 00 are taken up for that object. Mount Olive church seceded, owing to difficulties between herself and Beulah and Shoulderbone churches, which difficulties had arisen on account of Tilman D. Oxford, the pastor of Mount Olive.

In 1838 the session was at Friendship, Greene county. Benjamin Roberts, moderator, J. Graybill, clerk. Received correspondence from the Convention and from the Georgia and Central Associations. At the suggestion of Island creek and Beulah churches, the body passed a resolution recommending her members to consider the propriety of uniting with the Convention. A large majority of the churches are found to be in favor of such a connection, and the next year she resolves to unite with the Convention. In 1839, the session was at Darien, Washington county. The body is in a prosperous condition.

HOUSTON ASSOCIATION.

It is supposed this body takes its name from Houston county, in which most of its churches are situated. In 1830, several churches petitioned for letters of dismissal from the Ebenezer

Association for the purpose of forming a new body, and brethren Tharp, Baker and Melton were appointed to aid in said constitution. Rev. John McKenzie seems to have had somewhat to do in the affairs of this new concern, and there has been more or less of division in sentiment among its churches and ministers for a number of years. In consequence of which, it has not been as prosperous as many other Associations in the State. In 1833, it has fourteen churches, three hundred and eighty-seven members, and very few ministers.

In 1838, the body meets at Ebenezer church, Dooly county. The circular, by J. McKenzie, is a religious and literary *curiosity*. The propriety of corresponding with the Ebenezer Association is questioned, and the matter is referred to the churches. This question arose from the fact that a few churches had seceded from the Ebenezer because she would not declare non-fellowship with missions, etc., while the principles of that respectable body of christians remained unchanged. On this subject of correspondence, the body disagreed in 1839, and *division* was the consequence. Several churches must needs withdraw. Joshua Mercer was present as a delegate from the Bethel Association. He and A. T. Holmes, of the Rehoboth, preached on the Sabbath. Churches, eleven; baptized, one hundred and seven; total, three hundred and forty-six.

ROCK MOUNTAIN ASSOCIATION.

This body takes its name from the Rock Mountain, in DeKalb county, in which several of the churches are located. The churches withdrew from the Yellow River Association principally on account of her treatment of Monroe church, and her adoption of the non-fellowship resolutions. That venerable man of God, *Luke Robinson*, may be regarded as the most active in gathering them into a separate connection. In July 1839, ten churches met in council and agreed to form an Association. In October following, the body was organized at Macdonia church, DeKalb county. Two other churches join, viz. Cool Spring and Long Shoal. Visiting members present, and aiding in the constitution: C. D. Mallary, T. Phillips and Joshua S. Callaway. George Daniel, moderator, and E. Henderson

clerk. Correspondence is opened with some eight or ten Associations.

In 1840, the session is at Salem, Newton county. Four other churches unite. Messengers from the Sarepta, Appalachee, Central, Georgia, Flint River and Chattahoochee Associations are received. Chambliss, Hendricks and Wilkes preach on the Sabbath.

CENTRAL ASSOCIATION.

It was on an exceedingly cold day, February 1, 1834, that a few brethren, who had suffered much in feeling for their Master's sake, met at Indian Creek meeting-house, in Morgan county, for the purpose of constituting a new Association. The churches which they represented had formerly been happily connected with the Flint River and Ocmulgee Associations. They had grown with the growth, and strengthened with the strength of those bodies. With them they had rejoiced in prosperity and mourned in adversity. But an evil day had dawned upon Zion in Georgia. A spirit which was wont to usurp the rights of the churches, and to lord it over God's heritage, (originating in opposition to benevolent societies,) had shown itself in those Associations. In vain had the voice of age and wisdom been heard in their councils. A committee of the Flint River Association had visited Sharon church, in Henry county, and had claimed, *most unceremoniously*, the moderator's seat, which being denied them, they withdrew from the house and succeeded in dividing the church. At the next session, the Association voted to receive both the majority and minority, on certain conditions. Several churches *seceded* in consequence. The case of Eatonton and New Salem churches had excited contention and division in the Ocmulgee. The latter had received members of the former, on letters obtained in a disorderly conference, while a minority even of that conference were objecting to their dismissal. With a full knowledge of these facts, these members were received into New Salem. The matter disturbed the sessions of the Associations for several years, till in 1833, at Elam church, Jones county, the body withdrew from Eatonton church. This was immediately followed by the

secession of several churches from this Association likewise. There had been several preliminary meetings, and now the seceding churches, on both sides of the Ocmulgee river, thought best to constitute a distinct Association.

The meeting was opened by singing, prayer, and reading of the scriptures by Rev. Ira M. Allen, of Philadelphia, Pennsylvania, who was providentially present. Brother James Fears, deacon of Indian creek church, was invited to act as moderator, and J. H. Campbell, clerk. Rev. Adiel Sherwood, of the Georgia Association, was also in attendance, and gave his countenance and encouragement to the undertaking. The ministers who were members of the churches which united in the constitution were *B. H. Wilson, W. A. Callaway, J. Travis and J. H. Campbell*. As much had been said about their departure from the faith, their Arminianism, heresy, etc., it was agreed to adopt the confession of faith of the Georgia Association as being the oldest in the State, and embodying the views of the churches and ministers now uniting. The name "*Central*" was adopted on account of its central position in the State. The following is a list of the churches and delegates: ANTIOCH, *J. Swanson, J. Evans, L. Hearn, J. M. Evans*; INDIAN CREEK, *James Fears, John E. Dawson*; EATONTON, *Thomas Cooper, Jeremiah Clark*; SHARON, *William Thames, B. H. Wilson, Jesse Travis*; McDONOUGH, *W. A. Callaway, J. H. Campbell*; PARAN, *James Bulloch*; SARDIS, *William Lane*. It was, "*Resolved, That though we felt it our duty, from a sacred regard to principle, to secede from the Association, we are ready at all times to meet them, in order to reconcile the differences that exist; we desire union with all our brethren but we dare not sacrifice truth and principle for union only in name.*" The ministers were comparatively young men. Yet they agreed among themselves to abstain from controversy as much as possible, and "*preach Jesus Christ and him crucified.*" These were the feelings that prevailed in the constitution and first session, and with which the delegates returned to their several churches. The annual session was appointed at Antioch, the second Sabbath in August following.

There was one peculiarity in the decorum of this body, which has had influence upon its interests ever since; that is, it "*rec-*

ognizes and approves of Sabbath-schools, missions, the education of ministers, Bible, temperance and tract societies, and will give them our hearty co-operation; but fellowship will not be disturbed with any member who does not feel it his duty to contribute to their support." An executive committee was appointed, "to which was committed the management of domestic missions."

Pleasing appearances of a general revival were discovered in the course of the spring and summer of 1834. In the neighborhood of the Indian creek church, several conversions had occurred. In Eatonton and McDonough, many were inquiring the way of life. It was under this state of things that the delegates from the churches assembled at Antioch, (a place rendered memorable by the breaking out of *the great revival* in 1837,) to attend their first annual session. The introductory sermon was preached by Jesse Travis, "a man full of the Holy Ghost and of faith." It was evident that the Lord was present to bless! Two of the ministers spent Saturday night in prayer, with strong cries and tears! On the Sabbath, the power of the Holy One came down on the vast assembly. Before the meeting closed, (some ten days,) upwards of eighty were baptized into Antioch church. Rev. Messrs. Jonathan Davis, A. Sherwood, and V. R. Thornton, favored the occasion with their presence and labors. The work did not stop there: the delegates and ministers carried home the good influence with them—all the churches shared in the blessing, and hundreds were added unto the Lord. For several months the preachers had no rest from their labors. Day and night they were among the people, at the meeting-houses, from neighborhood to neighborhood, and frequently from house to house, "warning every man and beseeching every man with tears." The Milledgeville church was received at this meeting. Delegates, Judge John G. Polhill, G. Leeves and Baldwin. The executive committee were constituted a foreign and domestic mission board. One hundred dollars were paid Abner B. Stanley, domestic missionary, and \$128,12½ taken up on the Sabbath after the missionary sermon by J. H. Campbell. Arrangements were made with Lot Hearn, executor of Seth Hearn, to receive a legacy left by his will to foreign and domestic missions, amounting to seven-

teen hundred dollars. The state of things among the churches was so interesting; it was agreed to hold an extra session at Sharon camp-meeting, which accordingly took place on the first Sabbath in September following. Here it was agreed, "that we apply for admission as a component member of the Georgia Baptist Convention." (The churches had hitherto been united with said body through auxiliary missionary societies.) Upwards of forty were baptized during this session. It is stated in the minutes, that "most of our churches are experiencing the reviving influences of the Spirit." Agreed to seek correspondence with the Georgia Association, also with the Sarepta.

The following year, (August, 1835,) the body met in McDonough, Henry county. Only two ministers present at the opening of the session, (Campbell and Callaway,) and they both members at McDonough. The aspect of affairs was discouraging. Brethren Jonathan Davis and J. E. Dawson arrived, however, during the afternoon. Christians seemed deeply engaged and many sinners appeared to be "asking the way to Zion." Multitudes flocked in from the surrounding country, the meeting was *protracted* upwards of a week, and near forty baptized! The correspondence offered to the Georgia Association, the October previous, had been kindly received, and brother Davis was now in attendance as a messenger from that body. The Sarepta declined our correspondence, though many of her wisest men were favorable to it. The Association had been received as a component member of the Georgia Baptist Convention, much to the mortification of its numerous enemies and opponents. The triennial Convention had resolved to attempt to raise \$100,000 00, and the Georgia Convention had agreed to endeavor to raise *three thousand* of this amount. This subject was strongly recommended to the attention and favor of the churches. Our brethren were again exhorted (as at the previous session,) to read through the Bible annually, which work many of them accomplished.

One of the missionaries of the body, *Abner B. Stanley*, a zealous and useful licentiate, had been removed by death. Suitable resolutions in reference to the afflictive and mysterious dispensation were adopted. Jesse Travis and J. H. Campbell spent a portion of the year in domestic missionary service. Amounts

for benevolent objects, \$1,317 02½. Three churches joined, Madison, Clinton and New Hope, in Henry county.

The session for 1836 (held in Clinton, Jones county, in August,) was favored in like manner with evidence of the divine favor and presence. Some eight or ten were baptized. The correspondence of the body was annually enlarged. Though at first an object of great jealousy with many good brethren, when they came to understand the grounds upon which they had seceded from the older Associations, they were fully justified. The fact that the body applied to several Associations for correspondence, caused much investigation and discussion as to the powers of Associations, the rights of churches, etc. It is believed that in this way the Lord brought good out of evil. These subjects were far better understood than they had been for many years, or perhaps ever in this State. Correspondents were in attendance from the Georgia, Washington and Sunbury Associations. *Monticello* and *Ramoth* churches joined. The time of the annual session was changed to the fourth Sabbath in August instead of the second. The meeting was favored with the counsels and labors of such men as Wilson Conner, Humphrey Posey, A. Sherwood, C. D. Mallery, and others of less experience. Directed the executive committee to appoint a delegate to the Great Bible Convention in Philadelphia, the object of which was approved. Rev. A. *Sherwood* was appointed, and represented this body in that Convention, which formed the American and Foreign Bible Society. An extra session had been held at Antioch the foregoing March, when it was agreed to attempt to raise \$20,000 00 to endow a professorship of languages and sacred literature in the Baptist College, then in contemplation, to be located at Washington, Wilkes county. The site was subsequently changed to Penfield, and the pledge of this body is very nearly redeemed. The Georgia Convention had resolved to attempt to raise \$10,000 00 for foreign missions. This Association agreed to endeavor to raise \$2,500 00 towards that amount, and to appropriate \$50 00 for tracts for gratuitous distribution by our ministers. Rev. C. D. Mallery had moved to Milledgeville, and several had been ordained since the constitution of the body, *John E. Dawson*, *Henry Collins* and *Thomas U. Wilkes*. This was cause of rejoicing, But there was also

cause of deep lamentation on account of the death of JESSE TRAVIS, "whose praise was in all the churches." The Carmel church joined at the extra session at Antioch. Domestic missions had been vigorously prosecuted.

The introductory sermon in 1837 was preached by T. U. Wilkes, at Madison, Morgan county. Mallary, moderator, and Campbell, clerk. Besides correspondence received at former sessions, messengers appeared from Ebenezer, Appalachee and Sarepta Associations. That venerable man, Jesse Mercer, was present, and by special invitation preached the missionary sermon. Rev. I. L. Brooks also preached on the Sabbath. Nothing of special interest is found in the proceedings of this session.

At Eatonton, Putnam county, in 1838, the introductory discourse was preached by C. D. Mallary, and the missionary sermon by J. H. Campbell; \$126 00 collected. *Sugar creek* church was admitted into the union. The church had anticipated the meeting with much interest and many prayers. The Spirit was poured out copiously on the people and many were added unto the Lord. Brethren were present from the Rehoboth and Columbus, besides many other Associations. After prayerful deliberation, it was agreed to open correspondence with the Flint River Association in regard to the former difficulties of some of our churches with that body. It was reported that about \$18,000 00 had been secured towards the "central professorship" in Mercer University.

Sharon church, Henry county, entertained the body in 1839, where *Harmony* and *Salem* joined, and where messengers from the Flint River Association were welcomed to seats. Correspondence with that body was continued, which resulted in the adjustment of all differences which had existed, and that, too, upon principles of righteousness and truth. The following year, the session was at Carmel, Newton county. The spirit of piety seems to have undergone some decay; yet peace prevailed in the churches, and much domestic missionary labor was performed by C. D. Mallary and S. E. Gardiner. *Liberty* and *Little river* churches joined. A friendly letter was received from the United Association by brethren Byars, E. Strickland and E. Dodson; also, a similar one from Hephzibah church, in Jasper county, a member of that Association. Though no reg-

ular correspondence was the result, yet much good grew out of the kindness and faithfulness exercised towards those brethren. "The middle wall of partition" was broken down, and a better understanding now prevails.

For several years C. D. Mallary had been moderator, but he having removed out of the bounds, *J. E. Dawson* was elected moderator at Ramoth, in 1841. *Providence* church was received into the union. Regular correspondence was now enjoyed with nine Associations: *Washington, Georgia, Rock Mountain, Rehoboth, Sarepta, Appalachee, Flint River, Ebenezer* and *Columbus*. Brother John P. James, of the United Association, was in attendance. Rev. *William Byars* had become a member of *Sardis* church, and was a delegate in this session. Sabbath-schools and temperance engaged much attention and excited much interest. Only forty-seven were baptized during the Associational year. In 1842, at *Paran* church, *J. H. Campbell* was elected moderator, *J. E. Dawson* having removed to *LaGrange*. *Thomas U. Wilkes* was elected clerk. These have been the officers of the body several years. *Friendship* church became a member at this session. *Hearn* Manual Labor School was noticed favorably, and several hundred dollars subscribed for that institution. It was agreed to hold an extra session at *Providence* church, *Jasper* county, with reference to the case of *New Hope* church, whose application for membership could not be favorably entertained. Nothing was accomplished in this matter, however, by the extra session, and the church was not received. Rev. *William Byars* was engaged a portion of his time, as domestic missionary. Very little was now done in this cause, in comparison with past years.

Delegates from the churches assembled in 1843 at a Baptist camp-meeting near *Friendship* church, *Greene* county. Rev. *I. L. Brooks* was a delegate from *Sugar creek* church and *John P. James* from *Sardis*. After solemn prayer for "the peace of Jerusalem," it was resolved to send a conciliatory letter to the *Ocmulgee* Association, which now seems to be in quite a declining state. (Brother *J. F. Hillyer*, who bore this letter, met with no encouragement, and the effort has not been renewed.) The meeting was one of interest—many sinners were awakened, and several baptized into the church. Rev. Messrs *Byars* and

Buckner had been employed as missionaries. The following year, 1844, the session was at *Salem*, Jones county. Owing to the great political excitement prevailing at the time, the state of religion throughout the country was low, and, though the subject was seldom named on occasions of our religious anniversaries, yet many of the brethren were so much engrossed with it, as to be poorly prepared for more holy services. Many excellent preachers attended at *Salem*, but their labors seemed to be as water spilled upon the ground, which cannot be gathered again. The executive committee reported much valuable labor performed during the year, by the colporteur, *brother Nelson*. Several hundred dollars worth of religious books and tracts had been sold or distributed by him. Many poor families had received the Bible gratuitously.

The Association convened in 1845 at *Sardis* church, Butts county, and was held in connection with a camp-meeting of great interest. With most of the churches, the days of mourning seem to have passed away, and times of prosperity to have returned. Cheering revival intelligence came up from many neighborhoods. It was with great rejoicings that the brethren met together, in vast numbers on this occasion. *B. M. Sanders*, *Jonathan Davis*, *J. S. Callaway*, *James Davis*, *James Carter* and other esteemed servants of the Lord were there. The executive committee had been diligently engaged in promoting domestic missions, and the Lord had owned their labors. *Rev. Messrs. Wilkes, Phillips, Carter and Bledsoe* had given themselves to the work with great zeal and untiring perseverance. Many souls had been brought "out of darkness into marvelous light." During the session, the gospel was preached with unusual power, and the vast assembly felt that God was there. The business transacted was, much of it, of an important nature and was attended to with the utmost harmony.

Thus it may be seen, that in some ten or eleven years, the members of this body have more than doubled; much domestic missionary labor has been performed; thousands of dollars have been contributed to the foreign mission and education cause; several useful ministers have been ordained. While, on the other hand, those churches that oppose missions, etc., have

dwindled away, many churches have become extinct, and very few conversions have occurred.

REHOBOTH ASSOCIATION.

There had been a division in the Itchaconna Association on the subject of benevolent institutions, and those churches that were of the liberal party met at Benevolence church, Crawford county, and constituted the Rehoboth Association, July 27th, 1838. The names of those churches are as follows: In Upson county, Harmony, Bethesda, Antioch and Fellowship; in Crawford, Elim, Benevolence and Liberty Grove; Perry church, Houston; Macon church, Bibb; and Forsyth church, Monroe—ten churches in all. Among the delegates were Jacob King, Z. H. Gordon and A. T. Holmes. The visiting ministers present, and approving of the organization, were Wilson Conner, C. A. Tharp, James Perryman, Robert Fleming, and S. W. Durham.

In the dawn of its existence, the Association recognized its obligation to preach the gospel to every creature, to circulate the scriptures in all lands, to educate the ministry, and to organize Sunday-schools and temperance societies. The following ministers have been employed, first and last, as her domestic missionaries: James Steely, A. Horne, Austin Ellis, Jacob King, J. W. Stephens, A. T. Holmes, C. Peurifoy, H. Garland, M. J. Jackson, E. B. Barrett, W. Thomas, J. Thomas and W. J. Collins. Scarcely a year has intervened since its organization but that it has had missionaries in its own bounds or elsewhere, preaching to the destitute.

In 1852 a colored minister, Rev. Cæsar Fraser, a native African, was sent out by this Association to preach the gospel in his own country. In January of that year he sailed from Savannah, in company with Rev. Eli Ball, of Virginia, (who was going out on a visit of inspection to the mission stations in Africa,) and located near the town of Monrovia, on the St. Paul's river. In the course of the following year, the Foreign Mission Board having expressed its willingness to sustain this colored brother, the Rehoboth adopted Rev. J. S. Dennard and wife as her missionaries to Africa. Mrs. Dennard died within a few months after her arrival in that dark land, and her husband

soon followed her to the grave. In 1857, Rev. T. A. Reid and wife went out to Africa as missionaries of this Association.

The efforts of this body at home and in Africa only tended to inflame the zeal of her churches, and in 1857 it was resolved to attempt to send one or more missionaries to the Indians of the West; and to ascertain the practicability of sending others to the Jews in Constantinople or Jerusalem, and also to South America. The year following, Rev. J. S. Murrow and wife were acting as the missionaries of this body at Micco, in the Indian Territory, where they still labor for the salvation of the red men. (The first Mrs. Murrow died, but her husband found a second wife, "worthy and well qualified," in the person of Miss Burns, daughter of a missionary to the Choctaws.) Mr. Murrow has proven himself a most devoted and successful missionary.

Of course, a body of such intelligence and piety could not refrain from sending missionaries into the Confederate army during the late war. Rev. E. B. Barrett was accordingly sent to the army of Virginia, and Rev. B. F. Tharp and other ministers preached to the soldiers at other places.

In 1853, the Association resolved to take a more active part in the education of pious young men preparing for the ministry. Appropriations were made for the benefit of James F. McLeod and Asa B. Marshall. A valuable library was presented to each. The latter was sent to Mercer University, where he graduated with credit in 1860.

A Baptist bookstore was established by the Association at Fort Valley, A. D. Kendrick, agent, and was kept in successful operation for several years. Thus, it would seem, the body was engaged in every good work. It may be considered the *model Association* among Georgia Baptists.

That eminent and gifted man, Jacob King, was moderator from the time of its organization until his death—twenty-four years. Since then B. F. Tharp, J. H. Clark, J. M. Wood and Col. T. S. Sharman have presided in turn. Holmes, Wilkes Landrum and Holtzclaw have filled the office of clerk. Besides these, there have been connected with the body, from time to time, many choice spirits: Zack. Jordon, C. D. Mallary, J. Kendrick, H. C. Hornady, T. E. Langley, E. W. Warren, J. I.

Corley and many other able and efficient ministers, besides many laymen of intelligence and great moral worth.

For many years past this Association has stood aloof from all connection with the Boards of the Southern Baptist Convention, preferring to manage her missions through a committee of her own. The great efficiency of her plans and success of her efforts is a strong argument in favor of her policy, which is, to have the relations between the churches and missionaries as intimate as possible.

The body is still sustaining Rev. J. S. Murrow among the Indians, who is assisted by two native preachers. Seventeen churches have been organized, an Association constituted, (in which there are about *one thousand* members,) meeting-houses are being built, and the condition of the "Rehoboth Indian Mission" every way encouraging.

BETHEL ASSOCIATION.

MINUTES OF THE CONSTITUTION OF THE BETHEL ASSOCIATION.

SATURDAY, November 23d, 1833.

The several churches dismissed from the Columbus Association met according to appointment at Richland church, Stewart county, and being met by brethren Andrew Hood and Anderson Smith, ministers of the gospel, who were appointed by the Columbus Association to constitute the several dismissed churches into an Association, and after a sermon by brother Hood, appropriate to the occasion, the brethren, Hood and Smith, formed a presbytery, and invited visiting brethren in the ministry to unite with them; whereupon brother Joseph Ross took a seat with the brethren, and after prayer by brother Joseph Ross, proceeded to business and invited brother Smith to the chair.

1. Called for and read letters from fourteen churches and invited their State.
2. After an examination of the churches on the principles of the christian faith, and finding them orthodox, proceeded to constitute them into an Association upon the articles of faith read to and published in the minutes of the Columbus Association.

tion. Prayer by brother Hood. A solemn charge given by brother Smith. The presbytery then proceeded to extend the right of fellowship to the brethren, and the brethren to each other.

3. Agreed that this Association shall be called the Bethel Association. The Association then proceeded to business.

[The following are the churches which originally constituted this Association, viz: Antioch, Stewart county; Antioch, Randolph; Bethlehem, Stewart; Bethlehem, Randolph; Fellowship, Stewart; Liberty Hill, Early; Liberty, Stewart; Mount Sinai, Randolph; Mount Paran, Stewart; Mount Zion, Randolph; Pataula, Randolph; Richland, Stewart; Spring Creek, Sumter; Smyrna, Early; Poplar Spring, Houston.]

The minutes of the second session represent that it was held at Spring creek church, Sumter county, in connection with the first Sabbath in September, 1834. There were twenty-one churches represented, showing a membership of five hundred and seventy nine. Some of these churches were quite weak, containing eight, ten, twelve, and fifteen members, etc. The largest church (Pataula,) contained only fifty-seven members. The names of ministers are JOHN RUSHIN, CADER A. PARKER, PETER ELDRIDGE, HENRY DIKES, JAMES S. LUNS福德, JOSHUA MERCER and TRAVIS EVERITT. Thirty years thereafter, viz.: in 1864, this body, after having dismissed a number of its churches to join other Associations, contained six thousand and fifteen members, showing that it was favored by the King in Zion with an energetic ministry, and that the Lord does not despise the day of small things. James S. Lunsford was its first moderator, and John W. Cowart, clerk.

The following year, 1835, twelve additional churches were received, and the good cause seemed to be generally prosperous within the bounds of the Association. In 1837, the name of Rev. Jonathan Davis appears as a delegate from Palmyra church, for the first time, and the following year that of his brother, Rev. Jesse M. Davis. Nothing of importance seems to have characterized those sessions. In 1839, the name of *Thomas Muse* is recorded as a delegate from Macedonia church, Early county. He does not seem to have been a preacher then, though he may have been such. In the minutes of that year we find

the following item: "Took up the subject of *domestic missions* in the bounds of this Association, and after many remarks, all of which were wholly favorable, *Resolved*, That this Association admit under her charge and take the management of domestic missions, to supply destitute regions within our bounds and around us, and that the churches and brethren be and they are hereby, invited to send up such means as they may desire to our annual sessions, and we pledge ourselves to manage and apply them according to their wishes. Under this resolution an executive committee was appointed and other steps taken to carry out its spirit. This was the first definite action of the body in favor of missions, and this only contemplated *domestic missions*. [It was not until years afterwards that the Association engaged systematically in Indian and foreign missions.] This, however, is some evidence of progress, as in 1837 they had refused to correspond with the Georgia Baptist State Convention by a very decided vote, and had "dropped correspondence with the Columbus Association in consequence of their corresponding with the Central Association and State Convention." This savored rather strongly of anti-ism, yet it may have been something else.

The session for 1840 was held at Pataula church, Randolph county. The only items of interest are, that an hour of Sabbath forenoon was spent in prayer for Lumpkin church, (which is supposed to have been in trouble,) a report on the subject of abolition, and another on that of discipline, all breathing a good spirit and advocating correct principles. In 1841, brother Lunsford, who had presided over the body from its organization, declined a re-election, and Jonathan Davis was elected moderator. On *Monday*, "Resumed the subject of correspondence with the Convention, and, on motion, referred the case to the consideration of the churches, recommending them to say in their next letters whether or not they are willing to become a constituent member of the Convention, and if not, say whether they are willing to open correspondence or not." A committee was appointed to procure minutes and documents of the Georgia Baptist Convention and of the Triennial Convention, to examine such documents, and to report at the next session. The death of Rev. Jesse Mercer is noticed, and reso-

lutions on the subject adopted, among which is the following : “*Resolved*, That in the late death of the Rev. Jesse Mercer, not only his native State, but the christian world, has sustained a heavy bereavement.” The following year, at Blakely, Early county, delegates presented themselves from the Georgia Baptist Convention—James Perryman, Jesse Carter and R. Q. Dickinson—“who were cordially received,” and elected eight delegates to represent them in said Convention, the moderator to write a letter, etc. Domestic missions had been prosecuted with energy for several years, in connection with which a system of colportage had been adopted, funds for which had been sent up by the churches, and thus many valuable religious books had been introduced within the bounds of the Association. Light was increasing, the piety of the members improving, and the body advancing rapidly in influence and usefulness. Among those who seem to have been active and leading spirits in those days may be mentioned Dr. John G. Gilbert, Jonathan Davis, Jesse M. Davis, James Mathews, James Clarke, Lewis Everingham, J. S. Lunsford, F. F. Seig, and, prominent among them all, that indefatigable worker, *Thomas Muse*.

In 1843, the following query seems to have excited considerable interest: “Is it orderly and expedient for a Baptist minister to baptize an individual within the bounds of a Baptist church without his becoming a member of the church?” [This query is understood to have grown out of the fact of Mr. Lunsford having baptized a Methodist preacher near Lumpkin, if the writer’s memory is not at fault.] Much discussion ensued, and the following answer was adopted: “We believe it disorderly and highly inexpedient. But it is not intended by the word disorderly to impute blame to those ministers who may have heretofore conscientiously indulged in this practice.” Great lamentation was made this year over the death of two ministers, Woodward and the younger Key, especially over the latter, who fell a victim to disease while acting as a domestic missionary in a sickly region.

In the minutes of 1845 there is nothing of interest reported, if we may except the report of W. Maund, the domestic missionary, who seems to have labored with great zeal and much

success. The following year, at Cuthbert, the session received a visit from Rev. C. D. Mallary, "in behalf of the College at Penfield," who was most cordially welcomed, and the object for which he pleaded indorsed. The following resolutions; on other subjects, were also adopted:

1. That we recommend to the churches to deal with and reform or exclude from membership, such members as traffic in intoxicating liquors.

2. That we recommend to the ministry and churches within our bounds, to turn their attention more carefully to our black population, and to provide in the best manner possible for their spiritual interests.

3. That we recommend to our brethren generally, the memoir of brother Mercer, written and compiled by brother Mallary."

At the session for 1817, at Blakely, nothing of special interest is reported, except that eleven churches joined, nearly all of which had recently been of the Salem United Association, (that body, it is presumed, having dissolved) and that brother James Matthews was elected moderator, in place of Jonathan Davis, who had removed to Alabama. In 1848, at Bethlehem church, Stewart county, at the request of the Lumpkin church, *Carlos W. Stevens* was ordained to the work of the ministry; J. H. Campbell preached the sermon, C. A. Tharp made the prayer, F. F. Seig gave the charge and W. L. Crawford extended the right hand of fellowship. At the instance of the Palmyra church, it was proposed that some action be taken in favor of "raising a fund for the education of young ministers," on which a committee was appointed, who reported favorably. In 1849, at Americus, at the request of Palmyra and Albany churches, it was agreed to attend to the *ordination* of E. W. Warren and T. D. Matthews, which was done on Sabbath afternoon; A. T. Holmes preached the sermon, Eli Ball led in prayer, J. H. Campbell gave the charge and W. L. Crawford the right hand of fellowship. The cause of foreign missions was urged more earnestly on the attention of the churches, though the energies of the body were mostly given to domestic missions and colportage. In 1850, the session was held at Palmyra, Lee county, W. L. Crawford, moderator, E. W. Warren, clerk. "The question of the expediency of appointing a day of fasting and

prayer, that the Lord may avert the calamity that seems to threaten the perpetuity and welfare of our much loved Union, was taken up and the following resolution was offered by brother J. H. Campbell, [the author was then residing at Lumpkin] and adopted: *Resolved*, That in view of the alarming political agitation of our country, we recommend that Tuesday, the 10th day of December, next, (the day on which the State Convention meets) be observed by the churches of this body as a day of humiliation, fasting and prayer, that the Lord may be graciously pleased to guide the rulers and people of our land to wise, just and peaceful measures, to restore quiet and harmony to our borders, and make us ever to dwell under the shadow of his wings, a united and prosperous nation." (The political convention alluded to adopted what was subsequently known as "The Georgia Platform," which has since been recognized as one of the ablest documents ever produced in this country, and which was received by almost every Southern State as the basis of its political action.) "The following query was offered by brother James M. Clark: 'Can a church release a member from all church connection, and discharge him from church obligations, upon his own request, when there are no charges existing against said member?' The following committee was appointed to present an answer, viz.: J. H. Campbell, James M. Clark and F. F. Seig. *Answer*—'We answer the above query in the *negative*, for the following reasons: 1. That Christ is King in Zion and the church has no authority from Him to release any of His subjects from their allegiance. 2. Because a person in joining the church, by that act enters into a *covenant* with the Lord, and professes to receive Him as his king, as well as with his people, and the church has no right to set aside that covenant. 3. Because a member may desire to withdraw from the church for other reasons than a sense of his own unworthiness and because the establishment of such a principle would open the door to numberless evils. If a member desires to withdraw, acknowledging himself in an unconverted state, that acknowledgment furnishes ground for a *charge* upon which he may be excommunicated.'" The foregoing items comprise a part of that was done at this session, outside of the ordinary routine of business.

The year 1851 formed a sort of epoch in the history of this Association. It had become a large and unwieldy body; there was much intelligence and wealth among the members of its churches, but hitherto they had done nothing commensurate with their ability. In the spring of this year, the subject of a female college began to be agitated among them. With whom the project originated is not material. The writer had been in correspondence with some members of the executive committee on the subject, and he was invited to meet with that committee, and present his views more fully to them. He did meet with them at the residence of Rev. Thomas Muse, and they determined not to wait for the regular session of the Association, but to call a Convention of the churches to take the matter into consideration. At the session at Benevolence church, in November following, the report of the executive committee contained an account of that Convention, and recommended the subject to the "most prayerful consideration" of the Association. As the author intends to devote a few pages to a separate history of "*The Bethel Female College*," it may be sufficient to say here, that the Association approved of the action, agreed to adopt the enterprise, elected a Board of Trustees, and has ever since fostered the Institution in such a manner as to make it one of the most flourishing of its kind in this State. The reflex influence of the movement had the effect anticipated and desired by him with whom it originated, and from that day onward the spirit and policy of the body have shown a marked improvement.

At the session at Blakely the following year, there is an item in the report of the executive committee worthy of notice: "The appointment of missionaries to the blacks in our land was also referred to us. We appointed none, because we had no fund which we could appropriate to that purpose, and we had no assurance from the owners of slaves that they would support them. The committee are of opinion that this enterprise demands the attention of this body, and that we are, to a considerable extent, responsible for the religious training of the colored population in our bounds." On this subject the following resolution was adopted: "*Resolved*, That we attempt to raise \$250,00 to employ a missionary to the blacks within our

bounds, and that, on this amount being raised, the executive committee be authorized to employ such missionary, and instruct him as to his field of labor."

The following still more important resolution, (offered by J. H. Campbell,) was also adopted at this session:

"Resolved: That this Association will attempt to raise five hundred dollars by our next meeting, for the support of a missionary in Africa, to be adopted by this body as her missionary; and that a committee of five be now appointed to fix upon some individual for that service." Committee under this resolution were J. H. Campbell, A. T. Holmes, T. D. Matthews, Henry Davenport and William H. Wade.

The adoption of the foregoing resolution was among the most important steps ever taken by this Association, if indeed, it was not the most important. The body, with an intelligent, wealthy and enterprising membership in the churches to back them, was now fairly committed to the cause of education and of missions, both foreign and domestic. It was not suspected at the time that the man who was to be selected as their missionary to Africa was then a member of the Association, but so it was. It was soon ascertained that *Mr. William H. Clarke* had impressions to embark in such a mission. He was selected by the committee, adopted by the Richmond Board, and the next year, in company with Bowen, Dennard and their wives, sailed for Africa, where he was supported for years by the Bethel Association.

At the session at Hebron church, Lee county, in 1854, the following resolution, offered by Rev. Joseph S. Baker, was adopted: "That we cordially approve of the object of the Bible Revision Association, and deem it entitled to the contributions and prayers of all lovers of the pure word of God." The Colporteur, John Martin, reports the sale of \$1,171,67 worth of religious books, in addition to his other valuable services. His mission was continued for the next year. Isaac B. Deavors was employed as a missionary to the blacks. Indeed, the body seemed to have embarked in every important benevolent enterprise. Besides her female college, for which she was raising thousands of dollars annually, she had her Sabbath-school Board, her mission to the blacks within her own bounds, her mission

to the Indians, (adopted in 1856,) all of which were being well sustained. And then, in 1858, it is recorded in the corresponding letter, "as we review the past associational year, we feel bound to give thanks to our Heavenly Father for the general health, the fruitful seasons and abundant crops he has kindly bestowed upon us as a people; but especially are we under obligations to him for the additions made to the membership of our churches, and for the influence of his blessed Word and Spirit in promoting missionary and educational enterprises." Rev. R. J. Hogue had been appointed missionary to the Choctaw Indians in 1857, and in 1858 his traveling expenses and salary, amounting to \$1,150.00, were paid. Among the leading minds of the Association in those days, were W. L. Crawford, Thomas Muse, C. D. Mallery, Lott Warren, D. A. Vason, H. C. Hornady, J. S. Baker, C. M. Irvin, James M. Clark, W. J. Lawton, George F. Cooper, F. F. Seig, E. W. Warren and others, showing an array of talents and weight of character found in no other Association in the State, unless it may have been the Georgia.

Of late years the body has "cast its bread beside all waters—sowed its seed in the morning, and not withheld in the evening." But a check has been put upon its progress. *War* has crippled its energies for a time, and has cast a dark shadow over all its affairs. Years ago Clarke* returned from Africa and has never resumed his labors in that "dark land;" Hogue was compelled to flee from his station among the Indians during the war and seek an asylum in Texas; the College buildings were used for military purposes for years, and were no doubt greatly injured; and then, *Death* has thrust in its sickle, and has cut down many who were once her pillars of strength—Mallery is gone! and Lott Warren is gone! and Cowdry has ceased from his labors! and Joel Perry is no more! and James Matthews, and Everingham, and Lunsford, and Rushin, and Eldridge, and many other "Princes in Israel" have been called away from earth to their inheritance on high!

*Since dead.

NEW SUNBURY ASSOCIATION.

At a regular conference of the Salem Baptist church, Liberty county, the subject of forming a new Association of churches from the Union, Piedmont and Sunbury Associations, was taken into consideration. The church decided it would be advantageous to do so in reference to territory lying between the Savannah and Altamaha rivers and the coast on the southeast, to a line some seventy-five miles from the coast to the northwest. In much of this territory there is a fearful destitution of religious services, owing to the desolations produced by General Sherman's army. In many cases the houses of worship were burned, and the people are too poor to rebuild. It was resolved to invite a Convention of churches in the described territory, to assemble at Salem church on the 27th and 28th of April, 1866. Accordingly, at the time appointed, delegates from the following churches convened, viz.: From Gum-Branch, Philadelphia, Tom's creek, Antioch and Salem, of the Union Association, and Jones' creek and Elim, of the Piedmont.

The Convention was organized by the election of Rev. Lewis Price, moderator, and J. L. Shaw, clerk. After due deliberation, the Convention decided in favor of forming a new Association, and appointed a meeting for that purpose, to be held at Jones' creek church, on Saturday before the fourth Lord's day in November, 1866. Brethren Z. L. Boggs, L. Price and J. L. Shaw were appointed to notify the Sunbury Association of the action of the Convention.

The Convention met as per adjournment, at Jones' creek, on the 24th of November. The introductory sermon was preached by Rev. W. O. Darsey.

In accordance with an invitation issued by Rev. S. Landrum, moderator of the Sunbury Association, six churches of that body convened also at Jones' creek on the 24th of November.

Upon consultation, it was decided to dissolve the Sunbury Association, which had existed forty-eight years. The reason for this action is the fact that the ravages of war had so reduced its strength as to preclude the hope of efficiency, and that other churches were willing to unite in forming a new body. The delegates from the churches of the Sunbury Asso-

ciation accepted the invitation of the Convention in session to take part in the deliberations.

Rev. L. Price presided over the Convention, and J. L. Shaw acted as clerk.

The letters of recommendation to the churches dismissed from the Union and Piedmont Associations were read, and the names of delegates from eleven churches were enrolled.

A committee of all the ministers present, viz.: F. R. Sweat, W. F. Willis, J. N. Tatum, H. A. Williams, S. Landrum, H. Padgett, William Cooper, T. B. Cooper, S. B. Sweat and W. O. Darsey, was appointed to prepare papers for the constitution of a new Association. After retiring, the committee reported the constitution and by-laws of the Georgia Association as a platform upon which to constitute. The report was adopted unanimously, and it was resolved that the Association now formed shall be called the **NEW SUNBURY ASSOCIATION**.

JONES' CREEK CHURCH,

Liberty Co., Ga., November 24th, 1866.

The Convention having closed, the New Sunbury Association convened in its first session. The delegates were the same which had formed the Convention.

The Association was organized by the election of S. Landrum, of Savannah, as moderator, and Rev. Lewis Price as clerk.

The usual committees for such occasions were appointed. Rev. W. O. Darsey was appointed to prepare a corresponding letter, and it was decided to seek correspondence with the following Associations, viz.: The Baptist Union, Piedmont and Baptist Middle, and messengers were appointed accordingly.

On Sabbath, Revs. F. R. Sweat, T. B. Cooper and S. Landrum preached, and cash and subscriptions were received for foreign missions amounting to \$79 33.

The churches were urged to establish Sabbath-schools and to patronize religious papers. The following sentiment was adopted in regard to the destitution within their bounds: "Let every church be a missionary church, and every preacher be a missionary, and much of our destitution will soon be supplied."

DIVISION ON MISSIONS.

By carefully noticing the preceding pages, the reader will learn why and when the division among the Baptists of Georgia occurred, which resulted in the withdrawal of the anti-missionaries (or "Hard-shells" as they are sometimes designated,) from the body of the denomination. Yet, it is thought best to devote a short chapter to this subject. These brethren prefer to call themselves the "*Old-side or Primitive Baptists*," and there is no doubt many of them believe they have a just claim to such designation. But in this they are doubtless mistaken. All history shows that the Baptists, far back into the remotest ages, have ever been active and zealous in spreading abroad the "glorious gospel of the blessed God." In perfect accord with their history in this respect, the foregoing pages show, that among the first preachers that entered the State, (if not the very first) were Daniel Marshall and Edmund Botsford, the former of whom had been a volunteer missionary to the Mohawk Indians, and whose missionary zeal impelled him to plant the standard of the cross in South Carolina and Georgia, and the latter of whom was sent into this State by a missionary society in Charleston, South Carolina. It will be noticed that in 1801, the Georgia Association entertained a proposition to form a missionary society, to send the gospel to the Indians, "which was *unanimously and cordially approbated*." In 1804, an address from "the General Committee of the Missionary Conference at Powelton," was read before said Association, which heartily concurred in its leading objects. In 1814, Jesse Mercer read the circular and constitution of the "*Savannah Baptist Society for Foreign Missions*," which was approved by the Association "most willingly and unanimously," and a time appointed to form a society to aid in the glorious effort "*to evangelize the poor heathen in idolatrous lands*." Thus did the pioneer Baptists of Georgia act and speak on the subject of missions.

In 1822, the General Association, (now the State Convention,) was organized in Powelton, for the purpose, among other things, not only of promoting missions, but also ministerial education. For several years, the only Associations connected with it were

the Georgia, the Ocmulgee and the Sunbury—those who were decided missionaries in the other Associations representing themselves therein through missionary societies. In 1827, at Antioch church, Morgan county, several churches of the Ocmulgee Association petitioned that body to withdraw from the General Association, on account of their opposition to missions and ministerial education, which petitions were laid over till the next session, when the question of withdrawal was again discussed. But it was not till 1830, at Harmony church, Putnam county, that the step was taken. This was followed by years of dissension and strife. In 1835, the body passed a resolution of “non-fellowship with all benevolent societies, so called,” and, in 1837, she declares such societies “unscriptural.”

And so the work of opposition went on. Several churches withdrew from the Ocmulgee and joined others from the Flint river in forming the Central Association. The churches and Associations were thrown into great confusion, many being at a loss what to do. The Ebenezer was exceedingly vacillating for several years, and did not decide in favor of “the Institutions of the day” till 1836, upon which seven churches withdrew, and set up as “*The true Ebenezer Association.*” The Yellow river Association passed resolutions of non-fellowship with all in favor of missions, etc., in 1836. This subject had agitated the sessions of the Flint river Association for years, till in 1837, at Holly Grove church, Monroe county, the body refused to pass resolutions of non-fellowship; whereupon fifteen churches withdrew, and organized an anti-mission Association, the *Towalagi*, which adopted “*The 13th Article*” as a part of their creed. (There were twelve articles in the confession of Faith usually adopted by the churches and Associations of those days, and this 13th article became notorious as expressing the opposition of the Hard-shells to all kinds of benevolent institutions.) The regular missionary churches never declared non-fellowship with their anti-missionary brethren. Such declarations invariably came from the other side. And this is the attitude of the parties now.

Thus it may be seen, that the opposition to missions, Bible societies, Sunday-schools, ministerial education, etc., began to show itself several years before it culminated in the actual di-

vision of the churches and Associations, which occurred mostly from 1836 to 1838.

The most prominent and influential preachers among the anti-missionaries in those days were James Henderson, Joel Colley, John Blackstone, William Moseley and Thomas C. Trice. The three former have been dead many years, and it is worthy of special notice that the two latter, who moved to Alabama since or near the close of the war, identified themselves fully with the Missionary Baptists of that State; Mr. Trice having joined a missionary church and Association. They, too, have both gone to their long home.

LITERARY INSTITUTIONS.

MERCER UNIVERSITY.

THE Georgia Baptist Convention, at its annual session in the spring of 1831, at Big Buckhead church, Burke county, adopted a resolution to establish a classical and theological school, the main object of which was the improvement of the rising ministry. If memory is not at fault, the resolution was offered by Rev. Adiel Sherwood. That school was located in Greene county, at what is now known as the village of Penfield, and was called Mercer Institute, in honor of Rev. Jesse Mercer. The village was named Penfield, in honor of Mr. Josiah Penfield, a deacon of the Baptist church in Savannah, who had bequeathed to the Georgia Baptist Convention, for ministerial education, the sum of twenty-five hundred dollars; this amount to be paid by his executors; when the Convention, or its friends should have raised an equal amount for the same object. Mercer Institute was opened as a Manual Labor School, the 2d Monday in January, 1833, with thirty-nine pupils, (seven of whom had the ministry in view,) Rev. B. M. Sanders, Principal, and one assistant. Its only buildings were "two double log cabins," which served as dwelling, dining-room, dormitories, etc., for both teachers and students. This unpretending Seminary subsequently became MERCER UNIVERSITY—how, we proceed to show. (For a more full account of Mercer Institute, see sketch of Rev. B. M. Sanders.)

For the following facts, the author draws almost exclusively from reports adopted by the Georgia Baptist Convention, which he uses freely without further notice. In the year 1835, there was an effort made by a portion of the Presbyterian denomination to establish a college under their auspices at Washington, Wilkes county. A considerable subscription was made up for the enterprise, but the Washington project failed, and their Institution was located at Midway, near Milledgeville, and is

now known as the Oglethorpe University. (If any shall infer that the Presbyterians thus became the leaders of the Baptists in the matter of a denominational school in Georgia, it is only necessary to remind them that "Mercer Institute" had been in successful operation more than two years. The Baptists were foremost in their educational movements in this State.) In the meantime the inquiry was propounded, "why may not the *Baptists* have a college at Washington?" To use the language of the venerable Mercer, "the notion took like wild-fire." Large portions of the subscription made for the Presbyterian project were transferred, and new ones added. Rev. William H. Stokes and Dr. William H. Pope were particularly active in forwarding the enterprise, the latter performing much voluntary service in getting up the subscription.

In October of the same year, the project was brought to the notice of the Georgia Association, at its annual session in Augusta, and was favorable entertained by that body.

The next year the plan was submitted to the Convention at its session in Talbotton, May, 1836. A subscription of some forty or fifty thousand dollars was tendered to the denomination, on condition that they should establish a college at Washington. The proposition was accepted, and it was agreed that the institution should be known as "The Southern Baptist College." Agents were sent out to increase the subscription; a charter was obtained from the Legislature; and at the next annual session of the Convention, at Ruckersville, Elbert county, a subscription of \$100,000 was reported as having been made up, this being the amount agreed on as essential to justify the commencement of the enterprise. Of this amount about \$40,000 were subscribed in Wilkes county, Rev. Jesse Mercer having increased his first subscription of \$3,000, to the liberal amount of \$10,000.

About this time a terrible financial crisis had overtaken the country, followed by a pecuniary pressure, well calculated to dampen the zeal of the most ardent friends of the college. Many began to fear it could not be sustained, and at the same time afford to Mercer Institute the support it so much needed, and who finally urged the abandonment of the Washington location and concentration on the Institute. This produced some

warm discussions in the Board of Trustees, (which had been appointed by the Convention,) Sanders being in favor of Penfield, Mark A. Cooper in favor of White Hall, near what is now the city of Atlanta, and Mercer, with some others, strongly opposing any change. While this subject was under discussion, on one occasion, the venerable Mercer became quite impatient, if not indignant, and withdrew from his seat as chairman, refusing to preside. As soon as this ebullition of feeling subsided, however, being urged to resume the chair, he did so. Nothing definite, however, was done at that meeting, which was held at Washington. But at a subsequent meeting of the board, August, 1837; at Athens, the following resolutions were adopted by a large majority:

"Resolved, That the important business of raising and endowing a Southern Baptist College in Georgia, intrusted to the care of this Board, has been maturely examined and inquired into. They have duly considered the means and resources required therefor, and are of opinion that it is inexpedient to undertake the building of a college under present circumstances. The reasons that have brought the Board to this conclusion are, in part, the following: First, the embarrassment of the times; second, the differing views of brethren in regard to the plan proposed; lastly, the inadequacy of the means in hand.

"Be it therefore resolved further, That the whole subject be referred to the executive committee of the Baptist Convention for the State of Georgia, with the recommendation of this Board that they surrender the present charter and abandon the enterprise, or seek to set on a footing a plan that will command the resources demanded for the accomplishment of the great undertaking."

By virtue of this movement, the Washington project was virtually dead, though the Board of Trustees went through the formality of surrendering up, by resolution, the charter and project to the Convention.

(The friends at Talbotton had made a vigorous effort to have the Southern Baptist College located at that place, and Rev. Robert Fleming attended the Convention at Ruckersville, in 1837, with a subscription of about \$50,000 00; but this overture seems to have met with but little encouragement.)

The question then arose, shall the important design of establishing a Baptist College in Georgia be abandoned? The executive committee, with many others, felt that it must not be given up, and at once resolved to carry out the main design, or make a serious attempt to do so, by connecting a collegiate department with the Mercer Institute, still continuing the academic feature of the seminary. This they believed they had the power to do, inasmuch as "the ultimate and conclusive direction of all the interests and operations of the institution" had been vested by the Legislature "in the executive committee, as agents of the Convention," and they had been "left at liberty to alter or amend, as expediency might seem to require." As already stated, in August, 1837, the Trustees of the Southern Baptist College abandoned that project and surrendered their charter to the Convention. The executive committee decided, in September, to take immediate steps to elevate the Mercer Institute to the rank of a University, and to apply to the next Legislature for a charter. This charter was obtained in December following, and is in these words :

"AN ACT to amend an Act entitled an Act to incorporate the Baptist Convention of the State of Georgia.

"SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Georgia, and it is hereby enacted by the authority of the same, That if, by the Act entitled an Act to incorporate the Baptist Convention of the State of Georgia, said Convention or their executive committee are invested with taxing power, all such power is hereby annulled and made void.

"SEC. 2. And it is further enacted by the authority aforesaid, That the executive committee of the Baptist Convention of the State of Georgia shall have power to establish and endow a collegiate institution, to be known by the name of the Mercer University, on the premises owned by said Convention in Greene county; and said committee are hereby authorized to make all necessary by-laws and regulations for the government of said University: Provided, they be not repugnant to the Constitution or laws of the State, or of the United States, until a Board of Trustees shall be appointed by the aforesaid Baptist Convention.

"SEC. 3. *And be it further enacted by the authority aforesaid,* That the Baptist Convention of the State of Georgia may, at its next meeting, or at any subsequent meeting, elect a Board of Trustees for the said University, consisting of not less than fifteen nor more than thirty-one in number, who shall, or their successors in office, be a body politic and corporate, by the name of the Trustees of Mercer University, and as such they shall be capable of and liable in law to sue and be sued, to plead and be impleaded, and shall be authorized to use a common seal, to hold all manner of property, both real and personal, for the purpose of making a permanent endowment of said institution, and to raise funds for the support of the same, and for the erection of buildings, or to confer literary degrees, and to exercise such other power, not inconsistent with the laws of this State or of the United States, as the aforesaid Convention shall see fit to vest in their hands.

"SEC. 4. *And be it further enacted by the authority aforesaid,* That the aforesaid Convention shall be authorized to determine the manner in which said Board of Trustees shall be perpetuated, and the character of the individuals from whom they may be chosen.

"SEC. 5. *And be it further enacted by the authority aforesaid,* That, upon the premises now owned by the Baptist Convention of the State of Georgia, in Greene county, or that may hereafter come into their possession, no person shall, by himself, servant or agent, keep, have, use or maintain a gaming house, or room of any description, or permit, with his knowledge, any house or room occupied or owned by him to be used by any person whatever as a place of gaming, nor shall any person upon the premises aforesaid, by himself, servant or agent, keep, employ or allow, with his knowledge, to be kept or employed on the premises he may occupy, any faro table, billiard table, E O table, A B C table, or any other table of like character, nor shall any person, by himself, servant or agent, upon the premises now owned by the said Convention in Greene county, or that may hereafter come into their possession, to be allowed to sell ardent spirits, wine, cordials, or any other intoxicating drinks whatever, nor permit the same to be done with his or her knowledge or approbation, on the premises which he or

she may occupy: *Provided, however*, that the Trustees of the Mercer University may have power to authorize any individual to sell ardent spirits, wines, etc., upon their premises for medical and sacramental purposes. Any person violating the prohibitions contained in this section shall be liable to be indicted for a misdemeanor before the Superior Court, and, on conviction, shall be fined in a sum not less than one thousand dollars for each and every offense.

"SEC. 3. *And be it further enacted by the authority aforesaid*, That the executive committee of the aforesaid Convention, in executing titles for lots which they may sell from time to time, shall have power to insert such condition as may tend further to defend the premises aforesaid from the nuisances specified in the foregoing sections of this act.

"JOSEPH DAY,

"Speaker of the House of Representatives.

"ROBERT M. ECHOLS,

"President of the Senate.

"Assented to, 22d December, 1837.

"GEORGE R. GILMER, Governor."

As the statement is sometimes made that the University was chartered in 1838, I call attention to the fact that the charter was obtained in 1837, and not in 1838. Under this charter, the "Baptist Convention of the State of Georgia," at its session in 1838, elected the following gentlemen as the

FIRST BOARD OF TRUSTEES OF MERCER UNIVERSITY.

Jesse Mercer, C. D. Mallary, V. R. Thornton, Jonathan Davis, John E. Dawson, Malcom Johnson, W. D. Cowdrey, J. H. T. Kilpatrick, J. H. Campbell, S. G. Hillyer, Absalom Janes, R. Q. Dickinson, William Richards, Thomas Stocks, T. G. Janes, J. M. Porter, Lemuel Greene, James Davant, F. W. Cheney, E. H. Macon, William Lumpkin, J. G. Polhill, Lott Warren, M. A. Cooper, J. B. Walker, I. T. Irwin, W. H. Pope.

To this Board all the funds of the University, and its entire management for the future, were soon thereafter turned over, and it has been the custom of the Convention ever since to elect a new Board every three years. [The name of the insti-

tution had been changed by the executive committee from the "Mercer Institute" to that of the "Mercer University" in September, 1837.] In July, 1838, the newly elected trustees met at Penfield, organized for business, and received the important trust thenceforth committed to their care. This was not done without *fevent prayer to God* for wisdom and grace. Being one of that "original panel," the author speaks advisedly when he declares that the sessions of the Board are always opened and closed with prayer, and that he cannot recall an instance when any important action has been taken without first imploring the divine direction and aid. When it is remembered that Mercer, Stocks, Mallary, Thornton, etc., were leading spirits among us, it is not to be wondered at that such a custom was inaugurated. Perhaps no body of men ever labored together *more harmoniously* during so long a period in the management of a public institution; and though their management may not in all cases have met the views of interested or disinterested parties, it may with safety be recorded that it has generally been such as to promote the *usefulness* and *success* of the institution.

Thomas Stocks was the first president of the board of trustees, and has been continued in that position until quite recently, when his declining health has disqualified him for it. Four agents, Posey, Conner, Davis and Mallary, were employed in getting the subscriptions to the Washington project transferred and in obtaining new subscriptions. From the sources of information at hand, it is believed that by the end of the first year of its existence the University had been endowed to the amount of about \$120,000 00. This includes the legacies of Rev. Jesse Mercer. Among those who contributed large amounts, \$1,000 00 and upwards, towards this endowment, were the following: Cullen Battle, R. Q. Dickinson, Jesse Mercer, W. H. Pope, James Boykin, T. G. Janes, Absalom Janes, W. Peek, Solomon Graves and John B. Walker. Many others were equally liberal, considering their ability. But those men were both *able* and *willing*, and so the work of endowment went on successfully.

The institution lost heavily by the late war, but the report of the trustees to the Georgia Baptist Convention, at Macon,

April, 1866, shows the University to be worth in good stocks and securities, \$144,793 47.

The following gentlemen have been officers of the University:

Presidents—B. M. Sanders, Otis Smith, J. L. Dagg, N. M. Crawford, H. H. Tucker.

Professors and Assistant Professors—I. C. McDaniel, J. W. Ataway, W. J. Hard, S. P. Sanford, Albert Williams, Robert Tolefree, B. O. Pearce, P. H. Mell, W. R. Posey, B. T. Moseley, S. B. Miller, T. D. Martin, S. G. Hillyer, J. E. Willet, U. W. Wise, H. H. Tucker, W. G. Woodfin.

Professors in Theological Department—Adiel Sherwood, J. L. Dagg, J. L. Reynolds, William Williams, S. G. Hillyer.

The “*manual labor*” feature of Mercer Institute was continued in Mercer University for several years, though it was regarded by many as being not only unprofitable but positively injurious; and, after eleven years’ experience, it was “*indefinitely suspended*.” At a meeting of the Board at Penfield, December 18, 1844, the following report was adopted: “The committee on manual labor made the following report: Whereas, the manual labor department of Mercer University has been sustained at a very heavy expense—an expense which the present state of the funds will not justify, and has in our judgment materially retarded the growth of our institution, after as favorable an experiment as we have been able to make of the scheme; and whereas, the contributors to the University fund, so far as they have been called upon, express themselves with almost entire unanimity ready to concur in any measure in reference to the system which the Board of Trustees may deem essential to the prosperity of the institution; and whereas, the Board of Trustees have found themselves, under all the circumstances, unable to accomplish, to any desirable extent, the important and benevolent designs for which it was originally organized—be it therefore *Resolved*, That this department be and is hereby indefinitely suspended.”

The brother who furnishes me the foregoing item adds: “*Private*.—Being a student at the time, I was one of the pallbearers at the funeral of manual labor, and a more joyful funeral, perhaps, was never held; albeit the old system did my health and constitution good. *Requiescat in pace*.” So the stu-

dents seem to have held a "joyful funeral" over the old exploded manual labor system. The wonder now is, that it was ever inaugurated.

The institution continued to grow in public favor and usefulness until the late war threw its shadow across its path. As nearly all our male colleges were suspending operations, the trustees of Mercer University met in Atlanta at an early period of the war, and resolved *not* to suspend. This was deemed the more necessary in order to afford educational facilities to any young men who *might* have it in their power to prosecute their studies. At a later period of the war, a resolution was adopted granting *tuition gratis* to all sick and wounded soldiers. Many of this class have availed themselves of this offer. *The institution continued its operations throughout the war.*

The *College buildings* consist of the President's house and office, chapel, a large building occupied by the family of one of the professors and by students, library and apparatus building, building for recitations, and two society halls—all spacious, and most of them of brick. They are situated in a beautiful *campus* of about four acres, which is well shaded by venerable oaks.

The College and society libraries contain about *ten thousand volumes* of well selected and standard literature.

The *apparatus* has cost about \$3,000 00, and is ample for all purposes of illustration.

The grand purpose of the founders of Mercer University was *the promotion of theological education*—the improvement of the rising ministry of the State and of the South. But the theological department has been overshadowed by the literary. Very few have graduated in the theological department; yet God has accomplished the object for which the institution was organized in another way—one hundred and nineteen of its pupils having engaged in the sacred calling, as the list of names appended to this sketch shows. No doubt many other sons of the University have become ministers of the gospel, whose names the author has not been able to procure. *Why* God has thus measurably diverted the University from the work it was originally designed to accomplish, is a question the present writer is willing to leave for the future historian. It is matter of *profound gratitude* to God that he has permitted the institu-

.

tion to be raised up, and that he has vouchsafed to it thus far so much prosperity and usefulness. It may be his will that it shall now start on a fresh career of glory. Or, as all the institutions of our country seem to be tottering to their base, it may be his will that Mercer University shall go down in the general wreck, and that her history shall close here.

The foregoing was written several years ago, and as some important things in the history of Mercer University have transpired of late, it is thought best they should be recorded. The denomination in the State have never been fully united as to the location of the University at Penfield. The consequence has been that *the question of removal* has been agitated in the papers and in the State Convention from time to time for years past. The advocates of removal gradually increased, until the session of the Convention in Newnan, April, 1870, on motion of Rev. C. M. Irwin, it was resolved, by a vote of seventy-one to sixteen, to remove the University from Penfield to such other location as might afterwards be selected. A committee was appointed to co-operate with the Trustees in selecting such location. A meeting of said committee and the Trustees jointly was held in Atlanta, (date not known,) and fixed upon Macon as the future home of the University. The citizens of Penfield instituted legal proceedings to prevent removal. The trustees suspended the exercises of the University, and the Faculty opened an institution in Macon, on their own account and at their own risk, which was styled Mercer College. The Trustees applied to Judge Cole of the Superior Court of Bibb county, for such an amendment of their charter as would authorize the removal, which was resisted by the citizens of Penfield. The application was granted, whereupon the citizens of Penfield appealed to the Supreme Court of the State.

Thus matters stood when the Convention met at Cartersville, in April, 1871. The report of the Trustees was referred to a special committee, which committee, in turn, reported, indorsing the action of the Trustees in deciding upon Macon as the future home of the University, and recommending, *as a compromise with the people of Penfield*, the establishment of a High School at that place by the Trustees of the University, *on con-*

dition that they withdraw their opposition to removal and cease the litigation of the question in the Courts.

The Convention adjourned, *sine die*, at about ten o'clock at night, April 24th, after which a consultation was held between the Trustees of the University and the agents of the citizens of Penfield. After full and free discussion, the following preamble and resolution were offered by Dr. W. T. Brantly, seconded by Rev. M. J. Wellborn, and adopted:

"WHEREAS, The Georgia Baptist Convention directed the Board of Trustees of Mercer University to establish an institution at Penfield, to be known as Mercer High School:

"*Resolved*, That such an institution be opened on the first Tuesday in February next, and that two teachers shall be employed at a salary of six hundred dollars a year each, and all the tuition money: *Provided*, the condition on which such school was to be established shall then exist."

The foregoing resolution was indorsed as follows: "The within resolution having been passed by the Board of Trustees, the undersigned, on behalf of the citizens of Penfield, hereby pledge themselves to withdraw all litigation in reference to the removal of Mercer University, thus leaving no obstacle to the opening of said school at the specified time.

(Signed)

"R. L. McWHORTER,

"THOMAS P. JANES,

"JAMES R. SANDERS,

"Committee."

At this consummation, a motion was made that Dr. Brantly lead in a prayer of thanksgiving. The motion was adopted, and all present knelt in devout prayer. The citizens of Penfield, in due time, ratified this compact in a public meeting; and, in July following, the Supreme Court announced the withdrawal of the case and the dismissal thereof from its docket. *Thus was the question of removal settled.*

Mercer University, as such, was opened in Macon, in Johnston's building, in October, 1871. The present Faculty consists of the following gentlemen:

A. J. BATTLE, D. D., President, and Professor of Moral Philosophy.

BETHEL FEMALE COLLEGE—CUTHBERT.

In the spring of 1851, the author, then residing at Lumpkin, Stewart county, was invited to a meeting of the executive committee of the Bethel Baptist Association, which was held at the residence of Rev. Thomas Muse, for the purpose of holding a consultation on the subject of establishing a female college somewhere within the bounds of said Association. There were in attendance on that meeting, if he remembers rightly, besides himself, only three others—W. L. Crawford, B. Graves and Thomas Muse. The result of that meeting was reported by that committee to the Association at Benevolence church, Randolph county, the ensuing fall, in the following language :

“The committee have taken under consideration, since your last session, the important subject of erecting a female college or high school, to be the property of, and under the control of the Association; and, finding the denomination and the people generally desired such an institution built up at some eligible point, the committee called a Convention of the churches, to lay before them the expediency of taking immediate action in making efforts to raise funds to accomplish the design. The Convention met in Lumpkin on Friday before the fifth Sabbath in August last, and highly approved of the project. They passed resolutions commending it to the patronage of the denomination and the public generally; and also recommending conditional subscriptions, payable in four annual installments commencing at January next, be taken for those places desiring its location; and should the Association approve of the enterprise, to locate the same at its present session. Your committee have made extensive inquiry, and have reason to believe that such an institution is greatly needed in this section of the State, and, therefore, recommend the subject to your most prayerful consideration.”

Whereupon, the following preamble and resolutions, offered by Rev. F. F. Seig, were adopted :

“Having had under consideration so much of the report of the executive committee as relates to the establishment of a female college within the bounds of this Association, heartily approving of the action of that committee, fully satisfied of

great importance of the subject, and that the time has come for action; therefore,

"1. *Resolved*, That this Association do look upon the cause of female education as inferior to none other.

"2. *Resolved*, That we approve of the action of the committee upon this subject.

"3. *Resolved*, That we agree to adopt this enterprise, and to prosecute it with all the means within our power; and we hereby heartily commend it to the prayers, liberality and patronage of the friends of education generally, and of the denomination in particular.

"The amounts of the subscription for the school at the several places desiring the location were announced. The subject of its location was then taken up, and, after much discussion, Cuthbert, Randolph county, was unanimously selected as its location."

It might be inferred from the foregoing record that Cuthbert had the largest subscription, but that was not so. The largest subscription announced was for Lumpkin. The writer, who then resided at Lumpkin, was in favor of that place, as the railroad then extended no further than Oglethorpe, and it was uncertain, when extended, whether it would go by Cuthbert or Lumpkin. But "God seeth not as man seeth," and he has long since been convinced that Cuthbert is the most favorable site for the institution.

Under resolutions offered by Mr. James Clark, of Lumpkin, the Association proceeded to name the contemplated institution "*The Baptist Female College of Southwestern Georgia*." Agreed to elect a Board of Trustees. Directed said Board to have the college incorporated, and requested the executive committee to employ an agent for the building up and endowment of the institution. The Board elected were J. H. Campbell, Jas. Clark, F. F. Seig, William Janes, E. W. Warren, R. Q. Dickinson, J. W. Wilson, William H. Wade, Joel W. Perry.

The Trustees reported to the Association, in 1852, that they had purchased forty-one acres of land, within three-fourths of a mile of Cuthbert, on which there was a large house erected for a school building, and other improvements, for which they had paid \$1,875 00; that they had engaged Rev. Thomas Muse

The school was in a highly prosperous condition (still under Mr. King,) in 1848, with sixty students in attendance. \$5,412 00, in part of the Hearn legacy of *twelve thousand five hundred dollars*, had been paid. The year following, the school was still in a flourishing condition, though the principal teacher, owing to some unhappy difficulties in the community, had resigned. (There were some restless spirits thereabouts in those days.) About *seven thousand dollars*, besides its landed interests, etc., were in hand.

In 1850, some of the members of the executive committee of the Convention visited Cave Spring "to aid in healing the dissensions that have, for so long a time, existed amongst brethren" there. What success, if any, attended their errand of love, does not appear. Mr. J. S. Ingraham had been secured as the principal, and the school was "in a highly prosperous state."

For a series of years the institution continued in a prosperous condition under Mr. Ingraham, generally varying from fifty to sixty pupils, notwithstanding the persistent opposition arrayed against it by the "restless spirits" already alluded to. Its income more than met all its expenses, and its Trustees were enabled to take an interest, for the accommodation of its pupils, in a brick meeting-house, built by the Baptist church, and also to provide a comfortable residence, lot, etc., for the use of its excellent principal and his family.

In 1855, the school was still under Mr. Ingraham, and was doing well in all respects. Sixty-six pupils had been received during the year, among whom were two young preachers, beneficiaries of the Convention. It was clear of debt, and its income exceeded its expenses, enabling its managers to add, by purchase, another lot of ground, so that, in all, the school owned about forty-five acres. The buildings and premises were in good repair. The report of the following year is but a repetition of the foregoing.

Mr. Ingraham continued at the head of the school until the close of 1857, when Mr. A. J. King, its former principal, was again called to the charge of it, under whom prosperity still attended it, both in its patronage and finances. The number of pupils admitted was *eighty-four*, its endowment had increased,

and "various additions and improvements in apparatus and school furniture had been made."

Mr. King resigned again at the close of his second year, and Mr. James Courtney Brown, a young man of unusual ability, and a graduate of Mercer University, was called to the charge of the institution in the beginning of 1860. His administration gave entire satisfaction; but, in the spring of 1862, he and most of his older pupils having joined the army of the Confederate States, the exercises of the school were suspended, and the remaining pupils turned over to the Cave Spring Female School.

In 1863, the Hearn School and the female school at Cave Spring were united temporarily, under Rev. S. G. Hillyer, D. D. There were thirty-five pupils in the male department, and the smiles of providence, as heretofore, seemed to rest upon the enterprise. That fall, however, it became necessary again to suspend the exercises, in consequence of the proximity of the contending armies. How long this suspension continued, the writer is not informed. It is supposed, however, to have lasted until the close of the war. The buildings were much injured and the library and apparatus destroyed by the enemy. The funds of the school in the hands of the Trustees were invested in Confederate securities, and are thus lost. The amount lost was about *four thousand dollars*. The school, however, still has \$12,000 00 of the Hearn legacy in charge of the Georgia Baptist Convention, and its landed estate, amounting to forty or fifty acres. Like all other institutions in our oppressed section, it is under a cloud now. But it has already accomplished much good, and it is hoped that the prayers and benefactions of the sainted Hearn, which are held in sweet remembrance on high, may be the means of restoring to it the sunshine of prosperity which it enjoyed for so many years.

The history of this school should prompt men of wealth to bequeath a portion of their estates, at least, in such manner as may be productive of good after they are gone, and as may perpetuate their memory in the earth.

This school was, in 1873, under the care of Mr. P. J. King, as principal, and was in a prosperous condition. Its financial condition is also good.

CHEROKEE BAPTIST COLLEGE.

The project for establishing this school originated with General John H. Rice, a lawyer of considerable talents and prominence. Having made good progress in raising subscriptions for the object, he brought the matter to the attention of the Middle Cherokee Association, which body entered heartily into the project. It was not until the first College building (which was destroyed by fire,) had been commenced, that the Cherokee Baptist Convention was formed, which afterwards had the power of appointing its Board of Trustees, and which adopted the enterprise as its own. I am indebted for these facts to Rev. A. W. Buford. The following facts are gathered from the records of the Trustees:

The charter of this institution before me is not dated, though it is supposed to have been granted in 1853. The names of the incorporators, or first Board of Trustees, are: John Crawford, John H. Rice, T. J. Wofford, R. W. Young, D. B. Conyers, G. W. Tumlin, L. Tumlin, Z. Edwards, W. T. Wofford, W. C. Wylly, Elisha King, M. A. Cooper, J. W. Lewis, T. G. Barron, J. Milner, J. Boyle, Ira R. Foster, Farish Carter, E. M. Gault, E. Dyer, G. W. Selvidge, L. W. Cook, W. Martin, S. S. Bailey and William Peck, any seven of whom were to constitute a quorum for the transaction of ordinary business. It provides "that the College buildings and grounds on which it stands shall never be subject to levy and sale under and by virtue of any contract, agreement or promise that said Trustees may make; and if at any time said College shall be abandoned for the space of three years as a male college, then it shall revert to and become the property of the contributors in proportion to the amount they subscribed."

A new Board of Trustees was elected by the Cherokee Baptist Convention in 1856, and again in 1859, and it is inferred their election was intended to take place triennially, though nothing definite is said on the subject in the records of the College.

The first Board was organized at Cassville, December 22d 1853, by electing John Crawford, President, John H. Rice, Secretary, and James Milner, Treasurer. A committee was ap-

pointed to contract for a college building, the cost of which was not to exceed ten thousand dollars.

In March, 1854, it was announced that Dr. R. H. Patton's farm, adjoining Cassville, containing two hundred and seven acres, had been purchased, for which it was agreed to pay him \$4,500 00. Thirty acres were reserved for college purposes, and the balance was laid off in lots and offered for sale. How far they were successful in selling these lots, and what amount was realized on them, are not matters of record.

In June following, a contract for the erection of a College building had been made with Joseph Chapman and Thomas Hawkins, said building to be completed by the 1st of October, 1855, the price to be paid \$9,500 00. The Masonic fraternity of Cassville were invited to lay the corner-stone of said building the 4th of July following.

Rev. N. M. Crawford was elected to the presidency of the College, who finally declined the appointment. In August following, Rev. Thomas Rambant was elected Professor of Languages, Rev. W. H. Robert, Professor of Mathematics, and Rev. B. W. Whilden, Adjunct Professor, all of whom accepted, and commenced operations February 6, 1856, with forty students.

On the night of January 4th, 1856, the College building, in process of erection, was entirely destroyed by fire. Whereupon the contractors were conferred with and offered an extension of time for the fulfillment of their contract, which was accepted by Mr. Chapman but declined by Mr. Hawkins, who seems to have abandoned the contract. A building was rented in Cassville, in which the College exercises should be conducted during the current year.

Lots contiguous to the College site were donated to the Professors, on conditions satisfactory to both parties.

Rev. P. H. Mell was elected to the presidency of the institution in July, 1856, but declined the position. Rev. Thomas Rambant was acting as chairman of the faculty.

A plan of scholarship had been adopted, which seems not to have been very successful. Several agents had been operating from the first for raising an endowment, etc., whose success had not been commensurate with their efforts. Rev. D. G. Daniell finally accepted an agency, and succeeded in raising, in

subscriptions, for the education of poor boys, \$10,000 00, and for other purposes, \$1,560 00. His report to this effect is dated January 13th, 1860. In July of that year it is stated that the assets amounted to \$20,777 56, which were in the form of bonds, subscriptions, pledges, etc. The building, land, etc., appear to have been independent of this amount.

Rev. Thomas Rambant was raised to the presidency in November, 1857, and was the only acting president the institution has ever had. Messrs. Robert and Whilden having resigned, their places were filled by Messrs. Collins and Devore, and subsequently Rev. Mr. McBryde was connected with the instruction of the College.

The institution having become involved in debt, the Trustees found it necessary to give a *mortgage* upon it. How they did so consistently with its charter, is not apparent to the writer, though it is presumed to have been really so. Want of a sufficient endowment was a continual source of embarrassment and annoyance to both Trustees and Faculty in conducting the institution. A college cannot be carried on successfully and efficiently without ample funds.

After adopting and then recinding resolutions on the subject repeatedly, it was finally agreed, in May, 1861, "to procure suitable men to carry on the College for the term of five years, who shall look to the tuition and assets within the control of the Board for the payment of their salaries." President Rambant and Professor Collins acceded to these terms, and the Trustees agreed "to furnish two assistants" to aid them in their work.

For aught that appears on their records, this was about the last act of the Board of Trustees. The storm of war had already burst upon our devoted and unfortunate country, and it is presumed the institution, like most other male colleges, was soon suspended for want of patronage. Our young men relinquished the pursuit of literature and science, and went forth to fields of carnage and death, for the protection of their parents and the homes of their childhood from a cruel and unnatural foe. Many of them perished in the fratricidal strife, and though it may seem otherwise to short-sighted mortals, they have not perished in vain. "The blood of the martyrs was the seed of the

church," and the blood of these martyrs to liberty shall yet cause the tree thereof to grow with renewed vigor and fruitfulness.

Such an institution could not be permitted to stand within the track of Sherman's conquering legions, and, like many of its sisters, the torch was applied, and, with all its valuable contents, it was totally consumed. The burning of literary institutions and churches was a common practice of our enemies during the late war. It has been ascertained that more than one thousand of the latter were destroyed in this way. History will consign the perpetrators of these acts of heaven-daring impiety and vandalism to depths of infamy deeper than human thought can fathom or language describe.

WASHINGTON INSTITUTE.

MALE AND FEMALE.

This institution of learning is located at Linton, Hancock county, about equi-distant from Milledgeville, Sandersville and Sparta. The village is named in honor of Judge Linton Stephens, the most liberal contributor towards its endowment, and the school takes its name from the Association which originated and controls it. The site selected in 1857 was in the primitive forest, where there was not so much as a cabin to mark its locality. But such was the energy which characterized its managers, that early in 1858 the institution was in successful operation, with more than one hundred pupils. More than twenty residences were soon reared up, some of which are elegant and costly edifices.

Fifteen Trustees were elected by the Association, of which Rev. Asa Duggan was the first President and Col. J. T. Smith, Secretary. Rev. Carlos W. Stephens (recently deceased,) was chosen principal of the school, and Rev. T. J. Adams, assistant. The latter is now associate principal with Ivy W. Duggan, and W. H. Beals is professor of music. At the commencement of the war, the number of pupils was one hundred and twenty-nine. But its numbers were soon reduced by its sons rushing to the field of conflict, some of them, alas! to return no more.

Their teachers, of course, went with them. Their places, however, were temporarily supplied, and the exercises of the school were at no time entirely suspended. There are now (1866) seventy pupils in attendance, and, notwithstanding the condition of the country, there is much reason to hope it will soon attain its former prosperity. The teachers are men of experience and ability, and they are seconded in their efforts by the Trustees and patrons.

The primary department affords excellent facilities for small children, while the more advanced classes are thoroughly instructed in the mathematics and classics. The school has the advantage of a well selected philosophical and chemical apparatus, musical instruments, etc. The main building is of brick, two stories high, commodious, and well adapted to the purposes for which it is intended. It is yet in an unfinished state. The location is remarkably healthy, and the society is good. The institution is a corporate body, and the provisions of its charter are well calculated to protect the village and school from immoral influences. The Board of Trustees are elected biennially by the Association. The success of this enterprise is claimed by its friends as a conclusive argument in favor of mixed schools.

MONROE FEMALE UNIVERSITY.

This institution, located at Forsyth, Monroe county, has been one of the most successful of its kind in the State. The college building was erected for a Botanical Medical College, but was soon purchased by the citizens of the town for a Female School of high order. The Baptists finally became possessed of it, (in 1855, we think.) Rev. William C. Wilkes having been at the head of it several years previously. The school flourished greatly under his administration. Soon after it was purchased, Mr. Richard T. Asbury became a professor; other highly competent teachers became associated with the gentlemen already named; and for a series of years, and until the commencement of the late war, it was one of the most successful and prosperous institutions of learning in the State. For some cause, unknown to the writer, the Trustees sold the establishment in 1855, to Messrs. Wilkes, Asbury, Candler and

Turner, "binding them to continue its use as a female school of high grade, subject to the control of the Baptist denomination."

The interest of the foregoing purchasers was sold last year to Rev. S. G. Hillyer, R. T. Asbury and George M. Rhodes, who now have control of the institution. Rev. J. F. Dagg, late President of the female college at Cuthbert, was one of its professors. With its former prestige, and under such instructors it is hoped it may soon regain its former prosperity.

For many years past, the Baptists have had female colleges under their control at several other points in the State—institutions that would compare favorably with any in the land. One was started at LaGrange by that eloquent and eminent divine, Rev. J. E. Dawson, D. D. He was succeeded in the presidency by Mr. Milton E. Bacon, who erected in a commanding locality, a commodious and imposing edifice; furnished it with a splendid apparatus, musical instruments, etc., employed a corps of competent teachers, and, for many years, carried on the school on a magnificent scale. The writer has understood that the building was destroyed by fire during the war.

At Madison, also, the Baptists have a female college of high standing, where hundreds of the daughters of the land have been thoroughly educated. Messrs. Browne and Loud were its teachers for many years, and under them, perhaps, it attained its greatest prosperity. Mr. Browne is again at the head of it and he has few equals in the State.

At Perry, Houston county, the Baptists have established a female college of no mean order. Here, also, hundreds of young ladies have been educated into accomplished and elegant women. Mr. Holtzclaw, for many years its popular and indefatigable resident, is a graduate of Mercer University, a ripe scholar, and a most successful educator. Upon his resignation, Rev. A. Dayton, of Tennessee, became its President, but died soon after taking charge.

Mr. R. T. Asbury, than whom there is not believed to be a better teacher in the State, is now (1874) at the head of this institution. It fully maintains its well-earned celebrity.

BETHEL FEMALE COLLEGE—CUTHBERT.

In the spring of 1851, the author, then residing at Lumpkin, Stewart county, was invited to a meeting of the executive committee of the Bethel Baptist Association, which was held at the residence of Rev. Thomas Muse, for the purpose of holding a consultation on the subject of establishing a female college somewhere within the bounds of said Association. There were in attendance on that meeting, if he remembers rightly, besides himself, only three others—W. L. Crawford, B. Graves and Thomas Muse. The result of that meeting was reported by that committee to the Association at Benevolence church, Randolph county, the ensuing fall, in the following language:

“The committee have taken under consideration, since your last session, the important subject of erecting a female college or high school, to be the property of, and under the control of the Association; and, finding the denomination and the people generally desired such an institution built up at some eligible point, the committee called a Convention of the churches, to lay before them the expediency of taking immediate action in making efforts to raise funds to accomplish the design. The Convention met in Lumpkin on Friday before the fifth Sabbath in August last, and highly approved of the project. They passed resolutions commending it to the patronage of the denomination and the public generally; and also recommending conditional subscriptions, payable in four annual installments, commencing at January next, be taken for those places desiring its location; and should the Association approve of the enterprise, to locate the same at its present session. Your committee have made extensive inquiry, and have reason to believe that such an institution is greatly needed in this section of the State, and, therefore, recommend the subject to your most prayerful consideration.”

Whereupon, the following preamble and resolutions, offered by Rev. F. F. Seig, were adopted:

“Having had under consideration so much of the report of the executive committee as relates to the establishment of a female college within the bounds of this Association, heartily approving of the action of that committee, fully satisfied of

great importance of the subject, and that the time has come for action; therefore,

"1. *Resolved*, That this Association do look upon the cause of female education as inferior to none other.

"2. *Resolved*, That we approve of the action of the committee upon this subject.

"3. *Resolved*, That we agree to adopt this enterprise, and to prosecute it with all the means within our power; and we hereby heartily commend it to the prayers, liberality and patronage of the friends of education generally, and of the denomination in particular.

"The amounts of the subscription for the school at the several places desiring the location were announced. The subject of its location was then taken up, and, after much discussion, Cuthbert, Randolph county, was unanimously selected as its location."

It might be inferred from the foregoing record that Cuthbert had the largest subscription, but that was not so. The largest subscription announced was for Lumpkin. The writer, who then resided at Lumpkin, was in favor of that place, as the railroad then extended no further than Oglethorpe, and it was uncertain, when extended, whether it would go by Cuthbert or Lumpkin. But "God seeth not as man seeth," and he has long since been convinced that Cuthbert is the most favorable site for the institution.

Under resolutions offered by Mr. James Clark, of Lumpkin, the Association proceeded to name the contemplated institution "*The Baptist Female College of Southwestern Georgia*." Agreed to elect a Board of Trustees. Directed said Board to have the college incorporated, and requested the executive committee to employ an agent for the building up and endowment of the institution. The Board elected were J. H. Campbell, Jas. Clark, E. F. Seig, William Janes, E. W. Warren, R. Q. Dickinson, J. W. Wilson, William H. Wade, Joel W. Perry.

The Trustees reported to the Association, in 1852, that they had purchased forty-one acres of land, within three-fourths of a mile of Cuthbert, on which there was a large house erected for a school building, and other improvements, for which they had paid \$1,875 00; that they had engaged Rev. Thomas Muse

as agent for the collection of funds; that Rev. A. T. Holmes was acting as President of the College; Rev. J. H. Luther as assistant; Mrs. Amanda C. Clark as music teacher; and that, owing to the rapid increase of pupils, Miss Mary Wilson, Miss Georgia Pride and Mrs. Bozeman had also been employed as assistants. The college had been incorporated by an Act of the Legislature. They claimed that the location they had secured was one of the most desirable in Georgia; excellent health had prevailed among both teachers and pupils, and, altogether, the prospects of the institution were most flattering. In addition to the buildings already on the premises, they had contracted for another, to comprise rooms for chapel, music, apparatus, etc., for which they were to pay \$8,500 00. They had purchased three pianos, but had not yet obtained an apparatus, and the treasurer reported \$12,500 00 as having been raised. There were *ninety-three* pupils in the various departments. This was certainly a most prosperous beginning for an institution which, two years before, had not been thought of.

The next year, 1853, the college had one hundred and thirty-eight pupils, two new professors had been secured, the main building was nearly completed, an apparatus costing \$600 00 had been purchased, also two additional pianos, and the finances of the college were in a favorable condition. Yet the Trustees complain of *opposition*, which had manifested itself in the form of a *Methodist* institution, and which was being raised up in the town of Cuthbert. The Methodist brethren, no doubt, saw that, for once, they had been caught napping, and that, unless they bestirred themselves, they would soon lose all influence in Southwestern Georgia.

In 1854, the Trustees close their annual report thus: "It is firmly believed by the Board that the institution is on a firmer basis than at any former period of its history." By the following year, the College had become involved in debt to the amount of \$3,200 00, and a vigorous effort was made during the session of the Association for its extinguishment, which was only partially successful. In 1856 it was still somewhat embarrassed but in 1857 we find in the report of the Trustees the following "At the last Association your Board reported the institution encumbered with debt. But, as was then stated, some brethren

of Lumpkin, prompted by a noble generosity, made a strong appeal to the friends of the College to come up and relieve it of this encumbrance. The appeal was not in vain; and it is now the good pleasure of your Board to report the Baptist College of Southwestern Georgia OUT OF DEBT." The report of this year goes on to state that the institution is steadily advancing, that it had one hundred and twenty-five pupils, that a gracious revival of religion had been experienced, during which twenty-four of the young ladies had joined the Baptist church. The faculty as then constituted consisted of R. D. Mallary, President, Rev. J. F. Dagg, Mrs. R. D. Mallary, Mrs. J. F. Dagg, Miss C. Cleaves and Miss Lucretia Mallary. The ensuing year the institution was visited by another gracious revival of religion, and it is recorded that "the institution was never in a more prosperous condition."

In 1859, the Trustees, in submitting their report, "take great pleasure in congratulating our brethren upon the success of our institution for the last year." Whole number of pupils, one hundred and twenty. Quite a fine state of religious feeling, and many of the young ladies had embraced the Saviour. The health of both teachers and pupils was excellent. The Trustees say in their next annual report that the institution is still in a flourishing condition under R. D. Mallary, President, and an able corps of assistants; but that "its increasing patronage and growing popularity concur in demanding additional arrangements for the accommodation and comfort of its pupils, and the entertainment of the crowd of visitors who annually attend its commencement exercises." [The buildings thus called for were not erected, in consequence of the war, which soon followed.] In 1861 the Board had to report the resignation of President Mallary, who had served in that capacity six years, and had given "entire satisfaction to the Board and patrons, and to the public generally." Up to that date the prosperity of the College had been uninterrupted, hundreds of its pupils had been converted to Christ, and it had proved a blessing to all that portion of the State. But from that time it began to feel the blighting effects of the war, whose dark shadows were even then being cast across its path. The next annual report of the Board announces that Rev. J. F.

Dagg had been elected to the Presidency of the College and had accepted. The small pox had broken out in Cuthbert, causing a temporary diminution in the number of pupils, from the effects of which, however, the institution soon recovered.

Another year of cruel and unnatural war entailed still further disasters upon the institution. The Confederate Government had taken possession of its buildings for hospital purposes, and Mr. Dagg, the President, found it necessary to use a portion of his own dwelling for the accommodation of his pupils. It was the best that could be done under the circumstances. The patronage, of course, was greatly diminished. In 1865, President Dagg reports to the Board that the College buildings had been restored to him, but that the number of pupils, owing to the financial embarrassments of the country, was quite small as compared with former years. The following year, 1866, the patronage was still small, owing, as the President avers, in part to want of boarding accommodations. He had served five years as professor and five as President, and now resigned all connection with the institution.

In 1867 the College was in charge of Rev. T. H. Stout and Miss C. A. Hansell, as associate principals, with Miss Hattie Platt in the primary department, and Miss A. B. Armstrong teacher of vocal and instrumental music.

The plan of this work does not admit of a more extended notice of this institution, which is matter of regret with the author. He trusts that its future historian may have it in his power to record its renewed and increased prosperity and usefulness, under the fostering care of the younger generation of men into whose hands it is fast falling.

Mr. William B. Seals, who is one of the best educators in the South, (or anywhere else,) is now President of this College. Under his management it cannot but be greatly prosperous and useful.

Besides the foregoing institutions, the Baptists have flourishing schools at Madison, Rome, Dalton and other places.

BIOGRAPHICAL.



BIOGRAPHICAL.

EDMUND BOTSFORD.

THOUGH this State was not the principal theatre of his labors, yet as he was one of the first gospel ministers that sowed good seed within our borders, it is meet that his name should occupy a prominent position in these sketches. He was an Englishman—was born at Woburn, Bedfordshire, in 1745—was left an orphan at seven years of age, his father and mother having both died. God provided for him, in answer to his mother's prayers, by placing him under the care of a Mrs. Osborn, an aunt of his. By her he was sent to board with Mrs. Barnes, an intimate friend of his mother, with whom he attended meeting at a Baptist church. He was frequently the subject of strong religious impressions at this early age, and was fond of reading the Pilgrim's Progress, Holy War, Watts' Hymns for Children, etc. These impressions were deepened by an extraordinary dream which he had in his eighth or ninth year.

After this, however, his habits became irregular; and he was almost dispaired of by his friends. Indeed, all seem to have forsaken him except "the good Mrs. Barnes." He had great desires for a seafaring life, and as he failed in that, his waywardness led him to enlist in the army as a common soldier. Here he suffered many hardships, and in several instances narrowly escaped death. The army at length disbands, and he once more finds a home and a friend with the good Mrs. Barnes. At the age of twenty he sails for Charleston, South Carolina, where he arrived in January, 1766.

In the *New World*, among strangers, he encountered misfortunes which had the effect to deepen the religious impressions which he had occasionally experienced during his youth, even

in the midst of his greatest follies and wickedness, and which were, doubtless, the effects of divine influence. His distress was so great as to attract the notice of the members of the family in which he lived, and also of the boarders. On a certain day one of them told him he was under conviction, and advised him to go and hear a Baptist minister in the place, assuring him he was the only preacher in the city who could be of any service to him. Accordingly, he went to hear *Mr. Hart*, (whose name is dear to South Carolina Baptists,) whose ministry was sanctified to his conversion. On this subject he writes: "I do not remember that at that time I had any very distressing fears of hell; but it cut me to the heart that I had sinned against such a good God, and that I was such an unholy, deceitful creature. The first day of November, the day on which I was twenty-one years of age, was a day never to be forgotten. It was a day of light, a day of peace and joy. That day I had clearer views than formerly of sin, holiness, God and Christ, and different views from all I had ever before experienced. I think I was enabled to devote my whole self to God as a reconciled God. I think I then so believed in Christ as to trust in him, and commit my all into his hands. At that time, and from that time, I considered myself as not my own, but his; *his*, and not the world's; *his* and no longer Satan's; *his*, for time, and *his* for eternity." His soul was greatly comforted by the following passages: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. Come unto me, all ye that labor and are heavy laden, and I will give you rest. My grace is sufficient for thee." He says: "My guilt was removed; my sorrow was turned into joy, and I had peace through believing in the fullness and freeness of this great salvation. I was indeed like a new man; every thing in me, all around me, appeared new. A new song was put into my mouth, even praises to my God and Saviour. I could not but express my joy to the family where I lived, though they were strangers to every thing of the kind, and some of them really thought I was deranged. This unspeakable happiness continued without any intermission for two whole weeks; and I then thought it would continue forever. But, alas! I soon found I was mistaken."

On the 13th of March he was baptized—soon afterwards was licensed to preach, and entered upon a course of study, preparatory to the ministry, under his pastor, Rev. Mr. Hart. Having enumerated many of God's mercies and several interesting scenes through which he had passed, he adds: "So I have been groom, footman, painter, carpenter and soldier; and had now commenced preacher." He continued with Mr. Hart until the following June.

He finally concluded to leave Charleston. A gentleman made him a present of a horse, saddle and saddle-bags; his friends furnished him with clothing. Leaving Charleston, he traveled on to Euhaw, where he remained with Rev. Mr. Pelot to the end of July. Near Tuckaseeking, a settlement about forty miles from Savannah, in Georgia, were a few Baptists, who constituted a branch of the Euhaw church. The death of Rev. Mr. Stirk, a zealous Baptist minister, had left this little band destitute of the gospel. Hearing of Mr. Botsford, they invited him to come over and help them. With Mr. Pelot he visited them and preached his first sermon to them on the 27th of June, 1771. At this time there was not a regularly constituted Baptist church and but one ordained minister* in the whole province of Georgia. His labors here were highly acceptable, and in compliance with their wishes he agreed to remain with them one year. He met with no opposition, was much followed and caressed, and some would travel twenty miles to attend his ministry. He did not confine himself to Tuckaseeking, but preached extensively in many contiguous regions, both in Georgia and South Carolina.

The manner in which he commenced his labors at Ebenezer, a large settlement of Dutch Lutherans, was sufficiently amusing. It is thus related by Mr. Botsford: "At the lower part of this settlement was a Dutch church, which was only occasionally occupied by the Lutherans, and was convenient to a few Baptists and others. I was asked if I had any objections to preach in it, if leave could be obtained? "By no means." Application was made to the minister, a Mr. Robinhurst, (as the name was pronounced,) and he referred the applicant to the deacon. The deacon's reply was: 'No, no; tese Paptists are a very

*Mr. Daniel Marshall.

pad people ; they begin shlow at forst—py and py all men follow dem. No, no, go the minister, Mr. Robinhurst ; if he says breach, den I kiff you de keys.' 'The minister says, I have no objection, and leaves it with you.' 'Den take de keys ; I will come and hear myself.' The house was opened, and I preached the first time on October 1, 1771, from Matt. ix. 13. When I had preached, the old deacon said : 'Dat peen pad poy, put he breach Jesus Christ ; he come again and welcome.'"

In 1772, he enlarged the sphere of his labors, and traveled and preached almost incessantly. He visited Augusta, Kiokee, and several other places, which at that time stretched along on the frontiers of Georgia and South Carolina. In one of these excursions he became acquainted with the famous Daniel Marshall, who a short time before had removed to Georgia and settled upon one of the Kiokee creeks. Mr. Botsford gives the following account of their first interview : "By him (a Colonel Barnard,*) I was introduced to Mr. Daniel Marshall, as a gentleman originally from Old England, but last from Charleston. 'Well, sir,' said Mr. Marshall, 'are you come to preach for us ?' 'Yes, sir, by your leave, but I confess I am at a loss for a text.' 'Well, well, look to the Lord for one.' I trust I did so, and preached from Psalms lxvi. 16. When I had done, the good old gentleman took me by the hand and said, 'I can take thee by the hand and call thee brother, for somehow I never heard *convansion* better explained in my life ; but I would not have thee think thou preacheest as well as Joe Reese and Philip Mulkey ;† however, I hope you will go home with me.' I did so, and from that time a friendship commenced between the good old gentleman, his son, Abraham Marshall, and myself, which I trust will never be dissolved."

Mr. Marshall was of the *Separate* and Mr. Botsford of the *Regular* Order of Baptists. Their friendship no doubt con-

*This was the very individual before whom Daniel Marshall appeared for trial when arrested for preaching in the parish of St. Paul. Soon after this, Colonel Barnard, though he retained his connection with the Church of England, became a decided friend of Mr. Marshall and the Baptists. He spoke of them very favorably to Sir James Wright, the Governor. He invited Mr. Botsford to his house, and was the one who first requested him to preach at Kiokee. Though he was an eccentric character yet Mr. Botsford regarded him as a good man, and observes that he died in a most triumphant manner.

†Distinguished Baptist preachers of the *Separate* Order.

tributed to bring about that lasting and happy union of the Orders, (especially in the Southern States,) which was effected soon after. During the year 1772, Mr. Botsford's labors were blessed in several instances to the conversion of souls. Some of these individuals were baptized by Mr. Marshall, others by Mr. Pelot, of Euhaw. It was during this year that one or two occurrences took place which may be a little amusing to the reader. I give them in the language of Benedict, who probably derived his information from Mr. Botsford himself: "Once, on a journey up to the Kiokee, where Mr. Botsford had appointed to preach, he called on a Mr. Savidge to inquire the way. This Mr. Savidge was then a bigoted churchman, but was hopefully acquainted with the truth. After he had given the stranger proper directions, the following conversation ensued: 'I suppose you are the Baptist minister who is to preach to-day at the Kiokee.' 'Yes, sir; will you go?' 'No; I am not fond of the Baptists; they think nobody is baptized but themselves.' 'Have you been baptized?' 'Yes, to be sure.' 'How do you know?' 'How do I know! why my parents have told me I was.' 'Then you do not know only by information.' On this Mr. Botsford left him; but "how do you know?" haunted him until he became convicted of his duty. He was baptized by Mr. Marshall, and began to preach the same day he was baptized, and was a useful minister among Georgia Baptists. 'Botsford's *how do you know?*' says Mr. Savidge, 'first set me to thinking about baptism.' "

"In the same journey in which he fell in with Mr. Savidge, he preached at the court-house in Burke county. The assembly at first paid a decent attention, but towards the close of the service one of them bawled out with a great oath, 'The rum is come.' Out he rushed; others followed; the assembly was left small, and by the time Mr. Botsford got out to his horse, he had the unhappiness to find many of his hearers intoxicated and fighting. An old gentleman came up to him, took his horse by the bridle, and in his profane dialect most highly extolled both him and his discourse, swore he must drink with him, and come and preach in his neighborhood. It was no time to reason or reprove; and as preaching was Mr. Botsford's business, he accepted the old man's invitation and made

an appointment. His first sermon was blessed to the awakening of his wife; one of his sons also became religious, and others in the settlement, to the number of fifteen, were in a short time hopefully brought to a knowledge of the truth; and the old man himself became sober and attentive to religion, although he never made a public profession of it."

At the close of the year 1772, Mr. Botsford concluded to leave Tuckaseeking; he accordingly preached, as he says, a kind of farewell sermon. He speaks of this as an affecting time. He continued, however, to favor the neighborhood for some time with his occasional services.

The church in Charleston, hearing of the success of the ministry of Mr. Botsford, concluded to call him to ordination. He was accordingly ordained on the 14th of March, 1773; Oliver Hart and Francis Pelot assisting on the occasion. During this year and the year following, his labors were abundant and his success considerable. Soon after his ordination, he commenced baptizing, and by the middle of the following November, he had baptized forty-five. "In the month of August, 1773," says Mr. Botsford, "I rode six hundred and fifty miles, preached forty-two sermons, baptized twenty-one persons, and administered the Lord's supper twice. Indeed, I traveled so much this year, that some used to call me *the flying preacher*."

This year he married his first wife in Augusta. Her maiden name was *Susanna Nun*. She was a native of Ireland, but had lived in America from her childhood. Previous to her marriage, she had been baptized by Mr. Marshall.

For some time after Mr. Botsford left Tuckaseeking, he does not appear to have had any particular place of residence; but in May, 1774, *the flying preacher* perched upon Brier creek, in Burke county. Here he purchased some land, built him a house, and "was settled, as he thought, for life." He received but little pecuniary aid from the people whom he served; but having obtained, about this time, between three and four hundred pounds sterling from the estate of his brother in England, recently deceased, he was enabled, by a prudent disposition of the money, to live comfortably. From this tabernacle which he had pitched on Brier creek, he darted out into many sur

rounding regions and preached the gospel with his accustomed fervor and success.

His time was thus occupied for several years, till in the spring of 1779, he was compelled to make a precipitate flight from his home and the State, on account of the horrors of the revolutionary war. He and his family departed in such haste that they had only time to take off with them two horses and a cart, containing a single bed, one blanket and a sheet. Thus, after having carried the gospel into many benighted neighborhoods, sown much precious seed, baptized one hundred and forty-eight persons, reared up a flourishing church, and prepared materials for future churches, so that he might be justly regarded (if we except the indefatigable Marshall) as the principal founder of the Baptist interest in Georgia, Mr. Botsford hurries from the province, an unprotected fugitive, no more to find a permanent abode in the region of his early labors.

During the remainder of the revolution, he had no very permanent abode. Was, a part of the time, chaplain in the American army—the balance of it, in South and North Carolina, and in Virginia. He finally settled in Georgetown, South Carolina, as pastor of the church.

In 1803, he was seized with that most distressing disease, the *tiedouloureux*, the painful stroke or twinge, which, with the exception of a few short intervals of temporary relief, continued to rack his frame and prey upon his constitution until it terminated in death. This event, which happens alike to all, took place on the 25th December, 1819, in the seventy-fifth year of his age. Dr. Furman says: "Rev. Mr. Botsford was of a good personal appearance, and of a vigorous constitution before it was broken by disease. With respect to his talents, if not of the most splendid kind, they were yet highly respectable; and he was a man of the most excellent spirit, candid, humble, friendly, affectionate and faithful."

DANIEL MARSHALL.

It is a matter of sincere and deep regret, that the accounts we have been able to collect of this pioneer of the Cross are so very meagre. We have learned only enough to make us earn-

estly desire to know more. He was born in 1706, in Windsor, a town in Connecticut. He was brought up in the nurture and admonition of the Lord, by respectable and pious parents, and being hopefully converted at about twenty years of age, joined the then standing order of Presbyterians in his native place. The natural ardor of his mind soon kindled into the fire of a holy zeal, which raised him so high in the estimation of his brethren that they called him to the office of a deacon. In the exemplary discharge of his duty in this capacity, he continued near twenty years. He was in easy circumstances of life. During this period, he married his first wife, who soon died, leaving one son. At thirty-eight years of age, he heard that son of thunder, Rev. George Whitfield. With many other worthy people in New England, he became firmly fixed in the belief that the "latter-day glory" was just at hand, and that it was his duty to do all he could to hasten it on. Some sold, gave away, or left their possessions, as the powerful impulse of the moment determined, and, without scrip or purse, rushed up to the head of the Susquehanna to convert the heathen. Daniel Marshall was among those who became missionaries to the Mohawk Indians. Sustained by faith, and urged on by a burning zeal, without hope of reward on earth, he relinquished his comfortable home in New England for a hut in the wilderness—the pleasures of refined society for the company of savages—plenty for want. These things he bore cheerfully, with a wife and three children, for eighteen months, during which period several of the Indians became obedient unto the faith, having been hopefully converted. War among the savage tribes occasioned his reluctant removal from among them. He pitched his tent a short time in Pennsylvania, and removed thence to Winchester, Virginia. Here he became acquainted with a Baptist church, adopted their sentiments, and in the forty-eighth year of his life, he and his wife were immersed. This was followed by a license from this church to preach the gospel, wherever, in the providence of God, his lot might be cast. God owned his labors. Many souls were soon awakened and converted.

Once more his zeal impels him to plunge still deeper into the moral wilderness before him. We next find him at Hughwarry, North Carolina, where numbers were converted under his min-

istry. Thence, he proceeds to Abbott's creek, in the same State, where he was the instrument of planting a flourishing church, of which he was *ordained* pastor by his brothers-in-law, Rev. Henry Leadbetter and Rev. Shubael Stearns. In one of his excursions into Virginia about this time, he baptized *that remarkable man*, Colonel SAMUEL HARRIS, who, himself, immediately became a flaming torch amidst the surrounding darkness. Marshall and Harris made several tours together, and planted the gospel as far as James river. Not many years elapsed before he took an affectionate leave of his charge in North Carolina, and settled on Beaver creek, South Carolina. Here, also, a large church was soon raised up under his ministry, and which was, for a time, the object of his tender care and solicitude.

His next removal was to Horse creek, about fifteen miles north of Augusta. The fruits of his labors here also appeared in a respectable church, whose sons, raised up under his care, have diffused the light of divine truth through various benighted regions.

From Horse creek he made his first visit to Georgia, and preached the gospel in St. Paul's parish. This parish extended from Bean's creek on the south to Broad river on the north, and to the Ogeechee on the west. During his first visits he preached in private houses; but about his second or third visit, he had meeting in the woods, under a grove. While engaged in prayer, in the opening of the service, *he was arrested* by Constable Cartlidge, (afterwards a physician, and baptized by Mr. Marshall, and who continued steadfast in the faith until his death in about 1825,) and security for his appearance at Court was given by Hugh Middleton,* who resided just across the Savannah, on the South Carolina side. Mrs. Marshall, who was present, quoted several texts of Scripture with so much force as to confound the opposers and convict several persons. The services then went on, and after preaching two persons were baptized.

The Monday following, Mr. Marshall and his security went to Augusta and stood his trial before Colonel Barnard (or Bar-

*Mr. Middleton is honorably mentioned in "Mills' Statistics of South Carolina," as an officer of great energy, and whose services against the Indians will never be forgotten." Those baptized were relatives of Mr. Middleton.

net) and Parson Ellington, of the Church of England. The latter seemed rather to take the place of the magistrate, and began the trial by commanding the prisoner to read a chapter in the Bible. This done, he abused him considerably, and ordered him to desist from preaching in the province. In the words of the apostle, when similarly circumstanced, he replied, "*Whether it be right to obey God rather than man, judge ye.*"

Colonel Barnard, the magistrate, was afterwards hopefully converted, and though deterred by the opposition of his wife from being baptized, was a zealous christian, and used to exhort his neighbors to flee the wrath to come.

Thus it appears that it was not without stern opposition that Baptist sentiments were introduced into Georgia; that it was at the cost of much toil, and sacrifice, and insult, that our fathers purchased for us the religious privileges which we now so richly enjoy.

On the first of January, 1771, Mr. Marshall came with his family and took up his final earthly residence at the Kiokee. The following spring the church was constituted, and is famous for having furnished materials for several other churches, and for having produced several eminent ministers of the gospel. Among these were Sanders Walker, Samuel Newton, Loveless Savidge, Alexander Scott and Abraham Marshall. This church prospered greatly, until the country became involved in the horrors of the revolutionary war. Even those troubles were not sufficient to drive her faithful pastor from his post. Like John, he stood by his master, while all men forsook the province and fled. As a friend to the American cause, he was once made a prisoner and put under a strong guard, but obtaining leave of the officers to have religious service with the guard, he spoke with such power and demonstration of the Spirit that officers and guard were amazed and confounded, and he was safely and honorably discharged. No fear of man could make him forsake his duty; for such, in his view, was the providence of God, that every bullet had its commission, and every individual person could but accomplish his will. Hence on one occasion, when a party of tories demanded of him where he had concealed his horses, he sullenly refused to utter a word although repeatedly threatened with death. This scene com-

tinued until his wife could bear the suspense no longer, and undertook herself to make the disclosure.

The testimony on all hands is, that he was not remarkable for native strength of mind, but that he had high moral courage, untiring perseverance, flaming zeal, and that he was strictly pure in his manner of life. These qualities were at that time (and indeed are at all times,) more commanding of the respect of the world than the most splendid talents and the richest stores of learning. Such a man was needed in those times to stand up for religious toleration, to introduce the light into vast regions of moral darkness, and through the agitating times of the revolution to be the embodiment, and, as it were, repository of the principles of the gospel. He accomplished the work for which God seems to have protracted his life, and at his departure, having reached a good old age, and seen one descended from his loins, taking up his work, it is no wonder he had a peaceful and happy death.

That event is thus described by his son, Rev. A. Marshall, "In his family he invariably performed his usual round of holy duties, till the morning immediately preceding his happy change. Fully apprised of this as at hand, and perfectly in his senses, he expressed distinctly and emphatically his steady and increasing confidence of future bliss. The following, taken by me, in the presence of a few deeply affected friends and relations, were his last words: '*Dear brethren and sisters, I am just gone. This night I shall probable expire; but I have nothing to fear. I have fought a good fight, I have finished my course, I have kept the faith; and henceforth there is laid up for me a crown of righteousness. God has shown me that he is my God, that I am his son, and that an eternal weight of glory is mine.*'

"The venerable partner of his cares, (and I may add, faithful assistant in all his labors) sitting bedewed with tears by his side, he proceeded, '*Go on, my dear wife, to serve the Lord. Hold out to the end. Eternal glory is before us!*'

"After a silence of some minutes, he called me and said, '*My breath is almost gone. I have been praying that I may go home to-night. I had great happiness in our worship this morning, particularly in singing, which will make a part of my exercise in a blessed eternity.*' Now, gently closing his eyes, he cheerfully

gave up his soul to God, with whom, I doubt not, he walks high in salvation and the climes of bliss. This solemn event took place at the dawn of the 2d day of November, 1784, in the seventy-eighth year of his age. A suitable discourse to his memory was delivered by Rev. Charles Bussey."

Mr. Marshall, after all his sacrifices for the cause of Christ, was blessed by a bountiful Providence with a sufficiency of the meat that perisheth, and left behind him an estate of considerable value. This was not the result of any special efforts of his to acquire property, and still less the benefits of his arduous labors in the ministry. But it was owing chiefly to the advantageous settlement he made at a time when the price of land was low, and to the quantity of land he was induced to take up on account of his numerous sons.

WILLIAM DAVIS.

This excellent man and useful minister, was a native of Orange county, Virginia, where he was born January 7th, 1765. His parents were poor, but honest and respectable, and were members of the Episcopal church. He became concerned about his soul at the early age of nine years. Two sermons which he heard about this time, (one by an Episcopalian, the other by a Presbyterian,) made a deep impression upon his mind. The Baptists, then called "New-Lights," commenced preaching in his native county about the same time. Much was said against them, as those who were "turning the world upside down," which raised much anxiety in the mind of young Davis to hear them. The first opportunity of the kind he enjoyed was to hear an exhortation and prayer from one John Bledsoe. This served to deepen his religious impressions, and frequently at that tender age he was known to go forward voluntarily and ask the ministers to pray for him. He continued serious, by turns, until in his fourteenth year, a conversation he had with a pious negro in his father's employment, (a Baptist,) fully awakened him to a sense of his lost condition as a sinner. For some six months, his mind was in great distress. During those days of darkness, he went far and near, by day and by night, as far as lay in his power, to hear the gospel from the

Baptist preachers, who were itinerating through the country. One night he went some four miles from his father's residence to attend a meeting held by Elijah Craig. During the services, his feelings became such as to unnerve him; he swooned away, and remained in a helpless state for some time. In this condition, the Lord brought deliverance to his soul. He rose rejoicing, and began at once to exhort his fellow-mortals to flee from the wrath to come. At this time his parents resided in Culpeper county, and were opposers and persecutors of the Baptists. William left the parental roof, *rather unceremoniously* perhaps, walked some fourteen or fifteen miles to a Baptist church in Orange county, called *Blue Run*, where he was immersed in his fifteenth year.

As soon as he had discharged this solemn duty, he returned home and submitted himself to his parents. Soon thereafter, being encouraged by his brethren, he was in the habit of exercising publicly in exhortation and prayer. These exercises were sanctified to the conversion of his parents, his two older brothers, his youngest brother and several of his sisters. All these became Baptists, and continued in "the comfort of the Holy Ghost" until their death.

At sixteen years of age, though much against the will of his friends, Mr. Davis volunteered as a soldier of the revolution, and was some time under the command of General Lafayette. He was wounded in the head, and suffered greatly from fatigue and hunger. While the army of Lafayette was on a forced march to join Washington in the capture of Cornwallis, young Davis was without a morsel of food two whole days. This having come to the ears of the General, he was sent for to his tent, and with his own hands he furnished the youthful soldier with food. This kindness, on the part of Lafayette, was remembered with gratitude all his life. He was heard to mention it during his last sickness. He was present at the surrender of Cornwallis, and after the war, returned to his family in Virginia, where he enjoyed the friendship and confidence of the Madisons and Barbours, and other distinguished men of that State.

In 1788, he was licensed to preach the gospel, while yet in his native State, and was ordained in Georgia by Dozier Thornton and Thomas Maxwell in 1793. His education was quite

limited, yet he was a man of strong mind, excellent memory, and fine imagination. His manner was easy, yet forcible. He was an original thinker, and his style of oratory was peculiar to himself—bold and energetic. His character was without spot or blemish, and his piety was of a high order. One fact proves that he *lived* the religion which he preached: *Eleven* out of the twelve children, which he had, became worthy members of the church during their father's lifetime; three of them are preachers, *Jonathan, James and Jesse*; and two others, *Jeptha and William*, deacons. As a *pastor*, he must have stood high with the churches which enjoyed his watchcare. The church in the fork of Broad river (Elbert county,) he served twenty-three years; that at Beaver Dam twelve years; Clark's Station nineteen years, etc. He possessed the faculty of drawing out his brethren, who were called of God to the ministry; among those who were raised up under him, are the following: E. Shackelford, Isaac Shuttle, Elijah Mosely, Isham Goss, James Hales and Sylvanus Gibson.

In the middle of life, Mr. Davis was a person of fine appearance, weighing upwards of two hundred pounds. He suffered much in after life from dropsy in the chest, and was so debilitated as to make it necessary that he should resign all pastoral charges. Yet, he was in the habit of visiting the churches, whenever he was able to ride, and when unable to stand, he would preach in a sitting posture. While thus standing on the borders of the tomb, his ministry was greatly blessed. His *farewell discourse* to the people of Elbert county was delivered, while he sat on a table in the open air, and such was the powerful effect produced, that it was regarded as the commencement of one of the most glorious revivals ever experienced in that county. He was decidedly favorable to ministerial education, and was one of the Board of Mount Enon Academy. He was opposed to the *location*, however, and always believed that that was the main cause of its failure. The Temperance cause never had a warmer friend. On this subject, he addressed letters to the Sarepta and Georgia Associations, when too infirm to attend their sessions.

For several months previous to his death, he had a presentiment that his end was near—often spake of it, and arranged all

his worldly business with reference to it. All his children were invited to make him a last visit, and on their doing so, he required each of his sons to lay their hand on the scar on his head, (the result of a wound he received in his youth, while a soldier of the revolution,) and solemnly charged them severally to be faithful to their country's interest and glory. He was in attendance on a Methodist camp-meeting some ten days before his death, when he was taken suddenly ill. His wife (who was absent on a visit,) was sent for, as also his children. When they arrived, he told the day and the hour he expected to depart hence and be with Christ. When that day arrived, he spent a part of it in writing, and to his friends present gave a circumstantial account of his early life. Some two or three hours previous to his exit he was in great pain and frequently called upon God for help. Of his sons, Jonathan and James, who had not yet arrived, he spoke in a most affectionate manner. To his son Isaac (the only one of his children not in the church,) he made a most touching appeal to meet his aged father in heaven. After bidding his wife and children *a last farewell*, he desired to be raised up in the bed—then, raising his hands towards heaven, he shouted aloud, "Victory! victory! victory!" laid down calmly, and instantly expired. This glorious triumph of faith took place on the 31st of October, 1831, in his sixty-seventh year.

His widow survived him eleven years. It is rather remarkable that she did not become a professor of religion until after her husband's death. She was finally baptized by her son, Jonathan, and died full of years and in strong hope of eternal happiness.

ADAM JONES.

Mr. Jones was born in Virginia, in the year 1755, where he continued to reside until after the revolutionary war, during which he served five years as a soldier in defense of his country. It was at this time, whilst in the army, that he became seriously concerned about his situation as a poor, undone sinner, and never did he rest until he found peace in believing in the merits of Jesus Christ.

Mr. Jones was of poor parentage, and, as the times were un-

favorable, he received but an imperfect education, in fact but little except what he acquired by his own exertions. He, like some of his brethren, belonged to the High Church order, as they were then the prevailing order in Virginia, and had their religion, as usual, established *by law*! But the Methodist people having spread themselves through the country, and being more spiritual in their exercises, Mr. Jones joined them. Shortly after the war, however, he removed with his family to Georgia, and settled near Long Creek meeting-house, on the Ogeechee river. This was in the year 1785.

At the time of Mr. Jones' settlement on Ogeechee, he was a class-leader in the Methodist connection; but Providence seems to have cast his lot where he was unable to unite with his Methodist brethren, and as the Baptists were numerous in his neighborhood, he united with them. It was some time, however, before he could overcome his scruples of conscience so far as to give up the peculiar doctrines of the Methodists and unite with the Baptists. At this time there was a considerable stir amongst the people, and many joined. At length Mr. Jones related his christian experience, and was received into the fellowship of the church, but his prejudices were not yet entirely subdued; especially he did not like the idea of "going down into the water." Like many others, he appears to have been afflicted with a singular kind of *hydrophobia* upon this subject. A cold shuddering took hold of the good man's feelings when the thought of being "buried with the Lord," according to Baptist usage, came across his mind. These difficulties he at last overcame, and was regularly baptized.

Shortly after his baptism, Mr. Jones began to exercise in public; for we find, under date of October 25th, 1788, the following entry on the minutes of the church at Long creek: "After hearing the teachings of brother Adam Jones, and having before had fellowship with the exercise of his gifts, the church unanimously agree to call him to the ministry." This may be considered his licensure, but he was not ordained till 1792. He took the pastoral oversight of the church of which he was a member in 1807. In this office he continued till the 24th of December, 1825, when, by age and affliction, he became very

infirm and resigned his charge. He died the 1st October, 1830, being about seventy-five years old.

As a preacher, he was thought sound and orthodox; was very useful in rearing up churches and ordaining preachers and deacons. He labored as a pastoral supply with the church at Horeb during many years, which, with the Long creek church, enjoyed some refreshing seasons under his ministry. He had the care of some other churches for a short time. Having a large family to support, he did not travel as extensively as some of his brethren, but did what he could.

Mr. Jones, as all others, had his failings. He had prejudices against the benevolent operations of the day in which he lived, but he never went so far as to oppose any that thought it a duty to engage in these things. This he did, in all probability, because he was uninformed as to the nature of the things themselves, and as to the success which followed the efforts made. Had he possessed this information, no doubt his opposition would have ceased. In short, he lived and died in the affections of the church at Long creek, where he first united with the Baptist denomination.

NICHOLAS BEDGEWOOD

Was probably the first Baptist minister who proclaimed the gospel in Georgia. He was born in England, in 1730, and came to America in 1751, and was employed in the Orphan House below Savannah. He embraced the sentiments of the Baptists, and was baptized in Charleston by Mr. Hart, in 1757. He was a classical scholar and an accomplished speaker, and was instrumental in the conversion of several persons in and about the Orphan House, whom he baptized, and to whom he administered the Lord's Supper, probably as an arm of the Charleston church. This was the first *Baptist* communion ever held in the State. He assisted Mr. Hart for some time, and then removed to Pedee, and was pastor of the Welch Neck church. He was disowned by the Charleston Association for marrying in this country, while, as they alleged, his first wife was living in England. He justified himself in maintaining that his first wife was dead. It is to be regretted that this meagre account con-

tains all we have been able to collect of this useful minister of the New Testament.

THOMAS POLHILL.

The preaching of a black man, in 1789, was the means of his awakening, and he was baptized at Black Swamp by Alexander Scott, his step-father. His ordination took place on his own plantation, December 9th, 1805, by John Goldwire and Henry Holcombe. He was born in Chatham county, January 12th, 1760, and died in Burke county, November 24th, 1814. He was the author of a book on baptism, in a controversy with Mr. Russell, a Methodist, in which he displays a sound mind and respectable talents.

His father was a preacher in Mr. Whitfield's connexion, probably at the Orphan House; but having embarked for England for Episcopal ordination, the ship was swallowed up in Charleston harbor by a violent whirlwind.

Mr. Polhill married two wives, and by the first had several children; two sons were bred to the law, and both have sustained the office of Judge of our Superior Courts. Judge James Polhill presided over the Southern Circuit, but was suddenly cut off by death. Judge John G. Polhill was for several years at the head of the Ocmulgee Circuit, and died in the Cherokee country, whither he had gone on account of bad health. He was a graduate of R. I. College—studied law in Augusta, but had resided a dozen years or more in the neighborhood of Macon and Milledgeville. For a time he was connected with the "Federal Union" as editor. He was acting deacon of the Baptist church in Milledgeville at the time of his death.

Joseph Polhill, another son of the subject of this notice, was a Baptist minister of high standing and great usefulness. Richmond, Burke and the adjacent counties enjoyed the benefit of his labors.

HENRY HOLCOMBE, D. D.

In sketching the character of the subject of the following memoir, it is not our intention to bestow on him unmerited praise, but simply to bring to view those peculiar traits of char-

acter which rendered him dear to his friends, terrible to the enemies of truth, and eminently useful to the world at large. Whatever is said, then, is not in the spirit of eulogy, but simply that his principles and practice may be duly made known and appreciated, and that he may yet speak, by these records, though his voice is hushed in the stillness of the tomb. We will give, therefore, partly in our own language, but mostly in the language of others, a few outlines of his history.

Henry Holcombe was the son of Grimes and Elizabeth Holcombe, and was born in Prince Edward county, Virginia, September 22, 1762. While he was yet a child, his father removed with his family to South Carolina, where, to use his own words, "at eleven years of age, he completed all the education he ever received from a living preceptor."

This fact is worthy of particular notice, when considered in connection with his intellectual endowments, and the extent of his acquisitions in after life. Even the poor and indifferent means of instruction within his reach were taken from him at a period too early to admit of a presumption that he could have derived much profit from their employment. *Nature* must, therefore, have endowed him with a mind rich in its own resources, and vigorous, even in its youth, else he could not have extended his researches as successfully as he did into the sublimest and deepest mysteries that can occupy the attention of a rational man. She was thus bountiful to him: she taught him to *think*, and led him, even in boyhood, to fix his thoughts on the noblest of her works. At an age when children, less favored by nature, are amused with toys and trinkets, he delighted to dwell on the grandeur and magnificence of those countless orbs with which she has gilded the immensity of space. His soul seems to have been placed, almost on the very day of its creation, far onward in that track which leads from truth to truth, from wonder to wonder, and from glory to glory, up to the throne of the great Jehovah.

This period of his youth was one of severe trial to our common country. She was just then emerging from a state of dependence on an empire which had lost sight of her own interest and that of humanity, in attempting to fasten chains on freemen, and in daring to require that the noble and the brave

should bow the knee at her behest. It was a period when the hearts of our fathers were sorely and severely tried. Their homes were deserted for the tented fields, and their wives and daughters left alone at their firesides, hoping and fearing; and at the domestic altar, praying for their triumphant return, yet dreading to hear the dismal tidings of their discomfiture and death. Our cities and villages were filled with hireling hordes, and throughout this portion of our beloved country nothing was heard but the loud alarm of war. It was at this period—so interesting to our fathers, so interesting to us all—that the lofty and independent spirit of Henry Holcombe first exhibited itself. He waited not for the arrival of manhood before he drew his sword, but entered promptly into the service of his country, determined, with every patriot of that day, *to live free or die*. His ardor and intrepidity, tempered as they were by that discretion and sound judgment, without which courage is unavailing and boldness becomes impetuous rashness, soon raised him to command. Here, as well as in every other station in which he was found in after life, he acquitted himself well, and gave the fullest proof that the trust reposed in him by his fellow soldiers was not misplaced.

While an officer in the army he was led to those reflections which inclined him to renounce the pomps and vanities of the world, and to seek for happiness in the calm contemplation of Bible truth. He had tasted of the cup of earthly pleasures and found there was bitterness in it. He had pursued the track to which his natural propensities led him, and he became convinced that it would end in everlasting pain. He sought for a path which would conduct him to something more cheering in its aspects, more attractive in its nature, and he found that which leads up to heaven. He became a christian. In his twenty-second year, his attention was first turned to gospel ordinances. "In conversing with my father," says he, "he informed me that I was baptized in my infancy, and said I was Presbyterian. Asking on what passages of Scripture the peculiar tenets of that denomination were founded, he took up the Bible and kindly endeavored to satisfy me on those points. But, to his painful disappointment, we could find nothing that seemed to me in favor of baptizing infants, nor for governing

gospel church, otherwise than by the suffrages of its members To pass softly over this tender ground, the result of my serious and reiterated inquiries into the materials, ordinances and government of the apostolic churches was the full conviction, that to follow the dictates of my conscience I must be a Baptist; and not conferring with flesh and blood, I rode near twenty miles to propose myself as a candidate for admission into a Baptist church." Immediately after his baptism, he received a license according to its forms to proclaim to *others* the truths of which he had become so fully convinced himself. He entered upon the work of the ministry with zeal, and pursued it with an industrious and persevering earnestness which did not escape the notice of his christian brethren. He was soon invited by the church at Pike creek, South Carolina, to become their pastor; and after having preached to them several months as a licentiate, he was ordained on the 11th of September, 1785, and on the same day was called upon to baptize three young men, who had given evidence of a gracious change under his ministry. His labors at this time appear to have been blessed with almost unparalleled success. Multitudes were brought to inquire what they should do to be saved. Domestic altars sprang up in all directions among families who had hitherto gloried in impiety and infidelity.

Having formed the conjugal relation in April, 1786, in the following June he baptized, among twenty-six professed believers, his wife, her only brother, and their mother. In the following August, his father, having renounced the world, together with his pædo-Baptist prejudices, in the sixty-first year of his age, was one of seventeen baptized by Dr. Holcombe. Such encouragements as these only served to inspire him with increased ardor. Though he had as yet received no pecuniary reward for his clerical services, yet his fellow-citizens manifested their confidence in him by appointing him their representative in the Convention of South Carolina which approved the Constitution of the United States, and which was held in Charleston.

On his return from Charleston, he was invited to take the pastoral charge of the Baptist church at Euhaw, which he accepted, and on the 1st of February, 1791, arrived at the Euhaw.

He preached statedly at this place, May river and St. Helena. In 1795, on account of the sickness of his family, he removed to Beaufort, though he still retained his previous pastoral connections. The inhabitants of Beaufort were at this time, with very few exceptions, strangers to true religion, and strongly prejudiced against Baptists. Baptism had never been administered anywhere in the vicinity. Yet, despite these prejudices, a neat and commodious Baptist meeting-house was erected, and very many, both men and women, were added to the church by baptism at the hands of Dr. Holcombe. Here he continued until 1799, when he removed to the city of Savannah, where a wider field of usefulness than any in which he had hitherto labored was opened before him.

In 1795, a house of worship was partially erected by a few Baptists in Savannah. The following year, as the house was merely inclosed, and as the Baptists had no minister to occupy it, they rented it to the Presbyterians, who had recently lost their house of worship by fire. A few months before the expiration of this term, in 1799, Dr. Holcombe received and accepted a call from the pew-holders of this building, to impart to them the gospel. The reception he met with was highly respectful, and his annual salary fixed at \$2,000. His congregation was large and respectable, and the interests of religion among the various denominations, appeared to revive by the blessing of God on the Word of His grace. Here we would remark, it is pleasing to notice the mutual surrender of sectarian feelings, by this christian *Baptist pastor* and this christian *Presbyterian people*. However, early in 1800 the Baptists conceived it their duty to form themselves into a church of their order. Accordingly Dr. Holcombe, with his wife and ten others signed a pledge, in which they agreed to endeavor to keep house for the Lord, as soon as the necessary arrangements could be made.

On the 11th September following, he buried with Christ in baptism the first white person who had ever received that holy rite in Savannah, and on the 26th of November of the same year, they were regularly constituted into a church, of which Dr. Holcombe was chosen pastor. This "little one has become a thousand and this small people a great nation."

In this city, his whole soul seemed to be engaged in the work of doing good, and much *under God* did he accomplish. It may be well to state some of the means which he adopted to accomplish his benevolent designs :

1. In 1801, the "Savannah Female Asylum," (a society for supporting and educating helpless female orphans,) was formed in his parlor, under a constitution and by-laws drawn up by himself. This institution, from its formation to the present time, has been the favorite of all denominations ; and individuals as well as bodies in both the civil and religious departments of the community, have vied with each other in supporting it.

2. He published "the Georgia Analytical Respository," a religious magazine, devoted to literature as well as religion.

3. About this time he published an address to the friends of religion in Georgia, on their duties in reference to civil government, in which he urged them to discard the idea that attention to affairs of State is incompatible with the christian profession. After showing *why* we should support civil government and *how* we should do it, he concludes by saying, "At all elections, let every one qualified to vote attend and do his duty, as in the presence of God, considering that incalculable benefits may be the result of it."

4. As a pastor, he was indefatigable in his labors, visiting from house to house, not only the members of his church but the people of his congregation, and enforcing his public discourses by private exhortations and prayers.

5. The execution of a man, for the comparatively small crime of stealing a gun, attracted his attention to the extreme severity of the penal code of Georgia. He was instrumental in arousing public attention to this subject, and may be regarded as the originator of our State penitentiary.

6. His opposition to Deists, theatrical entertainments, etc., was open and manly, and subjected him to dangers from which he was delivered only by the hand of Providence. Several attempts were made against him, among which were the following, which we give in his own words: "An attempt was made at night, to decoy me by a stratagem into an ambuscade ; but, as an ever-watchful Providence would have it, without success. A well-dressed fellow, who assumed the style and

manner of a gentleman, endeavored to get me out of my house after midnight, under the pretence of wanting me to perform a marriage ceremony. And had I not happened to hear the clock strike twelve, just before the knock at my door, I might have believed him in the assertion, that it was but a little past *ten o'clock*, and been led into the snare of my adversaries. He said his name was Clark, that the parties to be married were respectable strangers, had been disappointed in obtaining their marriage license sooner, had to sail next morning, were very desirous of being married by me, and that he would give me immediately a fee of fifty dollars. But, on peremptorily refusing, from an upper window, to come down stairs on any consideration at so unseasonable an hour, this Judas, who had before expressed himself with the greatest politeness, overwhelmed me with a torrent of the bitterest curses; and swore by his God, that if I opened my mouth to call the guard, he would break every window in my house. From this unsuccessful stratagem, they had recourse to violence. Returning, according to my well-known custom, about nine o'clock in the evening, from the meeting of a society of which I was a member, with a small son at each of my hands, a musket was snapped at my breast, and the fire rolled so near me, in throwing out my hand in the dark, I laid hold on a bayonet! But God being pleased, at this critical moment, to make my heart like adamant, I exerted a loud authoritative voice in a few interrogations, which so alarmed the two cowardly assassins, whom I perceived before me with fixed bayonets, that they sneaked away, as if expecting every moment to be seized, '*begging ten thousand pardons*,' and, with tremulous voices, apologizing for their dastardly attempt on my life."

His efforts to promote union and concentration of effort among all christians, and especially those of his own denomination, were worthy of the man, and were productive of good results. He was in the conference of Baptist ministers which agreed to found the Mount Enon Academy, (in 1804,) and adopted a constitution as a missionary society, called the *General Committee*, (in 1806,) and exerted his utmost powers to promote these objects. He selected the site, purchased the land and was appointed the agent to collect funds to carry it on, in

which he was quite successful. He had the happiness to baptize many persons of distinction, among whom was *Hon. Joseph Clay*, an eminent civilian, and a Federal Judge of the District of Georgia.

During a preaching excursion in the up-country, while some two hundred miles from home, he delivered a discourse on a very warm day; and immediately afterwards drank freely of *cold water*. This brought him, in a moment, from perfect health to the borders of the grave. Though, for the time being, he obtained partial relief, yet he continued seriously indisposed; and, on his homeward journey, fainted in the pulpit at Mount Enon. Continuing to preach after he reached Savannah, he was taken dangerously ill of a *violent fever*, and was laid by about two months. In 1808, he again met the *General Committee* at Mount Enon, and the following year went to Augusta and aided in the ordination of Rev. William T. Brantly, Sr. His labors were too much for the state of his health, which continued very feeble, and brought another violent and protracted attack of sickness in 1810. After recovering, so far as to be able to attend the session of the Savannah River Association in the city, he resigned his charge of the Savannah church, and retired to Mount Enon.

Such a man could not be permitted to remain long in retirement. He was recalled to Beaufort—soon after, invited to visit Boston, with a view to settlement—and then called to the care of the First Baptist Church in Philadelphia; which last call he accepted, and made arrangements to remove thither.

On the 14th December, 1811, he embarked for Philadelphia, via New York, and after a stormy and dangerous passage, he arrived among his new charge the 1st January, 1812. With characteristic zeal he entered upon his labors in this important position, and was instrumental in doing much towards the advancement of the Redeemer's cause. Though in early life a soldier and an officer, he became an advocate of *peace principles*, and was at the head of a peace society. A volume was published by him, entitled "*Primitive Theology*;" a very good work, and teaches sound doctrine.

Like other great and good men, he had *enemies*—perhaps from *envy*, if nothing else. These tried hard to make it appear

that Dr. Holcombe was opposed to the missionary cause. This will never be believed in Georgia, whose sons are now reaping the benefits of his pious and benevolent labors. His sermons and writings, his sacrifices and toils, and the whole course of his life, contradict and refute the slander. Hear his sentiments in his own words: "Let us, therefore, send the Word of Life, on the wings of our bounty, *in all directions*, to disperse the clouds of superstition and ignorance, until Pagans, Mahometans and Jews, with all merely nominal christians, shall see with us the salvation of God." The truth is, there was a difference of opinion between him and some prominent men in regard to important matters connected with the mission cause, and rather than wrangle and strive, Dr. Holcombe withdrew from the business, for the time being, for the sake of peace. But, to his latest day, the advancement of the Redeemer's kingdom was the object, of all others, nearest to his heart.

It was not as a *writer*, but as a *public speaker*, that Dr. Holcombe's talents were most availing. There was an indescribable something, not only in the matter, but in the manner of his preaching, which commanded and retained the attention, while he not only forced his words upon the ears, but his sentiments upon the hearts of his hearers. Without seeking the elegancies of composition, he rose to a surprising energy and ease of expression—gave forth his many thoughts in a clear, nervous diction, and when warmed with the subject, would lead his admiring audience the willing captives of his ardent rhetoric along with him to fasten on those transports with which genius and piety can supply the attentive mind.

On the 22d of May, 1824, after an illness of only one week, he took his departure hence, "to be with Christ, which is far better." When a respite from oppression in breathing gave liberty of utterance, such expressions as the following fell from his lips: "I am in good hands." "Oh, the sublime attainments of faith!" "It is all for the good of my soul." "Oh, the prospects of faith!" Just before he breathed his last, and after he had become speechless, a brother asked him if he felt comfortable and happy, and requested him, if he did, to raise his hand in token of it. He immediately raised his hand—that hand

with which he had so often pointed sinners to the Lamb of God—and then sank into the slumber of death.

The degree of Doctor of Divinity was conferred on Mr. Holcombe before 1810, by Brown University.

ALEXANDER SCOTT

Resided in Columbia county during the revolutionary war, and was the first moderator of the Georgia Association, in May, 1785. His wife taught him to *spell*, but she died before he could *read*. He had preached in Wilkes, and was the means of bringing Silas Mercer to think seriously on the subject of baptism, and finally baptized him. Soon he removed to South Carolina, and was many years pastor of Black Swamp church, and moderator of Savannah River Association. About 1807, several of his parishioners removed to Wilkinson county, Mississippi, and Mr. Scott went with them, but did not long survive the removal. He was in high reputation as an excellent counselor. A son of his, A. M. Scott, (*Abram Marshall*, it is presumed,) has been Governor of Mississippi.

MILLER BLEDSOE

Was born in Fredericksburg, Virginia, October 7, 1761. At the age of fifteen, he entered the service of his country under Captain Ambrose Dudley, in Orange county, who was himself a minister of the Baptist persuasion, who yet felt it his duty, in those perilous times, to give the strongest evidence of his love to his country. Captain Dudley's company belonged to the Second Virginia Regiment. After remaining in Virginia some time, his company marched to Valley Forge, in 1788.

Mr. Bledsoe was detached with others, under Colonel Lee, to capture a certain strong post of the enemy's called the Hook. Just before the troops reached the fort, an hour before day, Colonel Lee harangued them and said he wanted no cowards. Seventeen stepped out of the ranks—the balance, with *unloaded guns*, made their attack. A soldier in his shirt was in the act of putting his match to a cannon, pointed at the invading column, when Colonel Lee (who was foremost in the charge,) transfixed

him with his sword. After a few minutes' work with the bayonet, the fort was surrendered. In searching for the enemy in the dark, Mr. Bledsoe was shot at so close as to be burned by the powder, and was severely wounded by a bayonet. He was at the battle at Camden, and was in North Carolina also, near enough to Guilford, to hear the report of the cannon in that battle. In the South, Mr. Bledsoe had command of a company. After a time, he returned with his company to Henry county, where they had enlisted, and went thence himself and joined the army near Yorktown.

He had made many promises, during the war, if the Lord would spare his life, he would serve him; but these were short-lived promises. In 1788 he obtained a hope, and joined the church in Orange county, called North Fork, and was baptized by Aaron Bledsoe, a relative of his. He soon began to preach, and was ordained about 1792, by George Morris, Aaron Bledsoe and John Waller. In February, 1793, he emigrated to Oglethorpe county, Georgia. The first church of which he had charge was Salem, then numbering about seventeen members. He was pastor also of Freeman's creek, Big creek, Baird's meeting-house and Scull shoals. He and Silas Mercer were instrumental in gathering Big creek, which was first called Liberty. They had preached some time at Major Waters' dwelling house. There had been considerable excitement in all his churches the year he first attended the Association, (Georgia,) and a report went before him that he was an *Arminian*. But nothing could be further from the truth; for though a great revivalist, he was a follower of John Gill. Indeed, he pushed his Calvinistic ideas so far as to render him timid and cautious about joining with his brethren in the Conventions and missionary operations of the day. He was a man greatly favored of the Lord. He numbered the baptisms he performed until they reached twelve hundred, and then desisted, lest he should sin after the manner of David, in numbering the children of Israel. As this occurred long before his ministry closed, it would be interesting to know how many he did baptize. He was remarkably careful about experiences. Such relations as pass frequently with the churches in these days would have found no favor in his eyes.

He died at his son-in-law's, in Oglethorpe county, about the year 1841. The last five years of his life were full of suffering, but he said he had nothing to change in the main truths he had preached, and was ready to depart in the full assurance of hope. He had a great desire to see some of his descendants enter the ministry. The year before he died, Rev. Sylvanus Landrum, now (1874,) pastor at Memphis, began to hold prayer-meetings and deliver exhortations. The old preacher insisted that an appointment should be made at the place of his residence, and that the youthful exhorter should preach in his presence. The meeting was accordingly held. At its close, the grand-father was raised up in his bed, and exhorted his son in the gospel in a manner which will not likely ever be forgotten; and, having placed his trembling hands upon him, prayed. He then expressed himself, Simeon like, ready to depart in peace.

That prayer has been answered, for the grand-son is one of the most useful ministers in the South—a worthy descendant of such a sire.

CHARLES O. SCREVEN, D. D.

CHARLES ODINGSSELL SCREVEN was the son of General James Screven, who was killed during the revolution, by a party of Tories and Indians, near Medway meeting-house, Liberty county, Georgia. He was born in 1774, and in February, 1786, when twelve years of age, (having given evidence that he was "born again,") was baptized by Dr. Furman, in Charleston, South Carolina, and united with the Baptist church in that place. As he has left no journal or record of himself, we must pass by the period of his youth—the time he passed as a student in Brown University, Rhode Island, where he graduated—and come at once to the commencement of his ministry in Sunbury, Liberty county. He was heir to a handsome patrimony, and owned a plantation in Bryan county, called "The Retreat," opposite Sunbury, where he resided *temporarily*, after his return from college. Having been *licensed* by the Charleston church, he visited Sunbury in the latter part of the year 1801, and inquired if preaching would be acceptable to the inhabitants of the town. Having obtained their unanimous consent, he preached

to them. They expressed a willingness to hear him again the next Sabbath, and were gratified. They then expressed a wish for a continuation of his services, to which he cheerfully consented. There was not a single Baptist in the place. A church of Congregational Presbyterians occupied the ground and owned a small meeting-house. Morals were exceedingly low and the people desperately wicked.

Only a few weeks after Mr. Screven had entered regularly upon his labors in Sunbury, the Rev. Mr. Hoyt arrived, who had been invited by Mr. Gildersleeve, pastor of Medway church, (unknown to the people in Sunbury,) to preach there and at New Port. Mr. Screven, feeling himself delicately situated, lest he should be in the way of Mr. Hoyt, submitted the matter to Rev. Mr. Lewis, also a Presbyterian, who assured him that his services were desired by the community, and encouraged him to persevere.

He accordingly went on, amidst many discouraging circumstances, until several colored persons were converted as seals of his ministry. He had been in the habit of delivering but one sermon each Sabbath, on account of the feeble state of his health. Several members of his congregation manifested their personal interest in the gospel by expressing a desire to have two sermons a day, instead of one. He complied with their desire, and the seed sown began to spring up. Mr. Screven visited Charleston, and was ordained by Dr. Furman, Mr. Botsford, and Mr. Clay, of Savannah, on the 29th of May, 1804. About the same time he was married to a Mrs. Jones, the mother of Rev. Charles B. Jones, late of Savannah, and now of Florida. With this amiable lady he lived only about a year. She died, leaving him one child, who was also a minister of the gospel, Rev. James O. Screven. Happy woman! the mother of only two children, and they both "watchmen upon Zion's walls!"

Soon after his return from Charleston, several colored people applied for baptism. As there was no Baptist church, perhaps nearer than Savannah, Mr. Screven invited Rev. Mr. Clay to attend with him in Sunbury, which he did. They heard their experiences, and Mr. Screven baptized them on the 30th June. From this date to the 2d of November, 1806, seventy persons

were baptized, among whom were only two whites, Mr. Jacob Dunham and wife. He subsequently became an eminently pious and useful minister of the gospel.

Mr. Screven had been invited by Mr. Gildersleeve to unite with the Presbyterians, who stated many advantages that would probably ensue. He declined the offer, however, assuring the reverend gentleman that he acted from principle, and that while the Bible remained as "the only rule of faith and practice among christians," he could not be anything but a Baptist. A conversation on the subject of baptism ensued, which ended without conviction to either.

A Baptist church having been constituted, Mr. Screven addressed a letter to the selectmen of the Congregational church, requesting permission to administer the Lord's Supper and worship occasionally in their meeting-house. To this request he received an affirmative answer, and for a time matters went on prosperously. Nearly all who had hitherto been immersed were colored people. But so soon as the word was received with gladness by a few "honorable women," the *opposition* of the Congregational minister (who was *Socinian* in faith,) and their unconverted husbands and friends began to be manifested, which finally resulted in the withdrawal of the Baptists from the "old meeting-house," as it was called, and the erection of a Baptist house of worship.

An old disciple, familiar with the scenes and men of those times, writes me as follows: "So soon as his doctrine clashed with that they had so long sat under, *the strife began*. Christ and him crucified, and occasionally touching upon doctrinal subjects, soon brought upon him the enmity and contempt of those around him, and your brother, who addresses you, was not among the least in the opposition. Notwithstanding all this, he fearlessly delivered his Master's message, which soon, as a sharp arrow, pierced the hearts of some to conviction and conversion. Judge now the feeling this excited in this unconverted community. Families became divided, and, amidst many *heart-burnings*, the community were invited to convene at the "old meeting-house," to see if terms could not be agreed upon which would secure more peace and harmony as regarded Mr. Screven's preaching, etc. I remember well the day. After

opening the meeting, the subject (*baptism by immersion*,) was brought up, which appeared greatly to disturb the feelings of the unthinking portion. Remarks the most unpleasant were made on that subject and the divisions made in families, by the Congregational minister. At length Mr. Screven rose, with a calmness and dignity peculiar to himself, and, addressing the minister, remarked. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel," and immediately resumed his seat. This was "a nail, fastened by the Master of assemblies in a sure place." It electrified the audience, and they broke up without coming to any conclusion to proscribe him. Finding, however, that his doctrine was offensive to many, he withdrew peaceably, and for a time preached in private houses. A subscription having been raised to build a Baptist meeting-house, Mr. Screven gave the lot for a site, and the house long in use was soon completed.

The same aged *disciple* illustrates the spirit of his opposers, as well as the character of Mr. Screven by the following anecdote: "While sitting with his wife, beside an evening fire, of a winter night, a large stone was thrown at his head, which barely missed their infant, which was in his arms at the time. Handing the babe to his wife, he instantly rose, and walking out into the piazza, called out to the miscreant in the dark: 'If I am the object, here I am.' The wretch shrunk away from the presence of such goodness, without offering any other insult, or attempting any further injury."

Many, who were at first opposed to him, became his spiritual children; and others laid aside their opposition, and became members of his congregation. Thus, by an affectionate and simple exhibition of truth, he was instrumental in turning many from darkness to light; and by his consistent christian deportment, he disarmed others of their enmity and prejudice against him. But he confined not his labors to Sunbury; the neighboring county heard the glad tidings from his lips; and no doubt the glorified souls of many poor negroes and white men are at this time shining stars in the bright crown that encircles his brow. In the year 1813, he was married to the present Mrs. Barbara R. Screven; by whom he had several chil-

dren. Of these, three are still living. At this time, he was afflicted with the disease in the eye which terminated his life. From 1802 to 1821, though he suffered severely from his diseased eye, yet his labors were uninterrupted. From 1821 to the time of his dissolution, his increasing affliction necessarily interrupted his faithful labors. As a pastor, he was tender, affectionate and faithful to his people; ever striving to show himself a pattern in all things. As a preacher, he was sound, urgent and instructive. In consequence of the diseased state of his eye, he seldom wrote; but when he did, he evinced much strength of mind and power of reasoning. As a master, he was kind and humane to his servants. His honored widow says, she never saw him chastise a servant; he always counseled them, as friends who had distressed him. As a lover of souls, as a submissive christian under affliction, and as an affectionate husband and father, let me give the testimony of his widowed partner, who held affectionate converse with him seventeen years. As stated above, they were married in the year 1813, and at this time he was afflicted with the disease which terminated his life. It was, even then, very painful and distressing to him; so much so as to disturb his rest. But, she says, for seventeen years she never heard him use one expression of repining against the dealings of God towards him. This disease was, for many years, slow in its progress; but, for six years before he died, his eye became exceedingly distressing. He would often sit up for hours at night in great agony, unable to find relief from anything. When his beloved wife would remark upon the severity of his suffering, he would reply, "Ah, my dear! it is just as it should be; I desire that the will of God should be done with me." Such submissive language as this was often expressed by him. His friends and physicians often advised him to give up preaching, and go to other places and try and find some cure for his malady. He once went to Savannah, and once to Philadelphia, but obtained no permanent relief from his visits. He was devoted to the interests of the church; and nothing could induce him to relinquish preaching, as long as he was able to speak for God. He sometimes thought he out to give up his charge of the church, because he was not able to fulfil the duties of a pastor in visiting among his peo-

ple, which he often lamented. He twice resolved to give up his charge of the church; but his brethren did not appear willing to give him up, as long as there was a prospect of his being restored. His beloved wife says, she has seen him bowed down and in great distress, and upon inquiring into the cause, fearing he was in great pain from his eye, his answer would be, "Oh, poor, perishing souls! my heart bleeds to think how many are going to the chambers of woe and despair; and even here, in this little place, many are in the road to eternal misery." Thus did this devoted servant of God show, that though he had bodily pain enough to engross all his feelings, yet he had a soul that could and did weep over perishing men. He would frequently say, "I think my work is done in Sunbury; I must go to some other place, and give way to some one more useful; but how can I leave these brethren? They are dear to me." He was indeed bound to the church by tender ties; for although he has repeatedly said, that he did not know if one soul was converted by the means of his preaching, yet he had baptized them, and the church had grown up under his care. He has been known to come home from church after having excommunicated some of the colored members, and weep in his room for the remainder of the afternoon, and be in great heaviness. Such seasons always caused him much bodily pain, for it always increased the inflammation of his eye, and deprived him of sleep at night; but he seldom spared himself. He was an affectionate husband and fond father, and he manifested his parental affection in the deep, heart-felt interest he took in the spiritual interest of his children. Though he was a most affectionate father, yet when his Lord was pleased to call from his bosom those whom he tenderly loved, he was submissive; and when three of his dear children were taken away from him in one week, he was more than submissive—he seemed to give them up cheerfully to the call of his Master. We now approach the period when he took his last leave of his dear church, no more to behold them on this side the grave.

When he was advised to visit New York, he said he would go because his friends wished it, and he valued their advice; and he also said, he should leave home without the least expectation of ever returning to it. The evening before he left, his

black people came to bid him farewell. It was a truly affecting scene. They appeared overwhelmed with grief. He was in an agony of distress; he said he felt as though he were parting with his own dear children. The next morning he and his beloved partner bade farewell to their dear friends. He suffered much on his way to Savannah, and, for several days while there, he was not able to speak without great pain. But whenever he did speak, it was to bless the Lord for all his mercies to him. He bore his passage to the north with the greatest submission, and even cheerfulness at times. His temple, which had also become diseased, bled twice on the voyage, so much as to alarm his wife. On discovering her distress, he said to her: "You must not be distressed or alarmed, for I am in the hands of the Lord, who has ever watched over me with loving kindness and tender mercies, and all he lays upon me is for my good." They arrived in New York the twelfth day after they sailed. When he took leave of the captain of the ship, he said: "Farewell, captain; I shall never meet you on earth again, but we shall meet in another world. May my heavenly Father draw you to his Son, our Lord Jesus Christ, and give you a place in his kingdom!" When they arrived at their lodgings, which had been previously provided for them by a kind christian friend, he appeared to get more comfortable in a day or two than he had been since he left home.

The doctor, who was to attend him, called the same day he arrived, but declined making the application of his salve until the inflammation in his eye had subsided. He, however, made an emollient application for several days, which was of very great service to him; so much so as to excite in Mrs. Screven very great hopes of his recovery. When the first severe plaster was applied, he said it was much less painful than he expected; and when, after six days, it was taken off, the effect produced by the plaster made the prospect of his recovery still more encouraging. The doctor said that his constitution was so much broken down by his long affliction, that he did not wish to make an application of the drawing salve to his eye, and therefore thought the poultices should be continued. He would often entreat his wife not to indulge any sanguine hopes of his recovery, for he did not expect to reach his home again.

He said, if it were his Lord's will, he was willing and satisfied to die even among strangers. He was able to speak but very little, for his teeth were almost closed. He could take no nourishment but soup, or something of that kind. His appetite left him and his strength began to fail. His bowels became the seat of his disorder, and his throat became so sore that he swallowed with difficulty. Everything was done for him that could be done. He had two physicians attending him besides the cancer doctor. They all treated him with great kindness, and they observed that they had never witnessed before so much christian patience and resignation. Whenever he could speak, it was to praise God for his mercies, and he would sometimes break forth into an ecstasy and speak of the love of God to a perishing and rebellious world. He would thank God for the gift of his dear Son Jesus Christ, and that he had been brought, through grace, to take refuge in the Saviour of sinners. He would say to his wife, "Oh, my dear! how good is the Lord! You do not know how much mercy is displayed toward me in all my affliction; you do not know how much sin and corruption there is in my heart to be subdued. My righteous Lord doth all things well. Put your trust in the Lord, and he will support you under every trial." Mrs. Screven says the day before his departure for a better world she was sitting by his bedside while he appeared to be in a profound sleep, but she thought his sleep did not appear natural, and it occurred to her that he might be nearer his end than she had supposed. She was very much overcome with the apprehension, and when he roused up he saw that she was distressed, and said to her, "My dearest love, do not afflict yourself; I feel better now, much better; perhaps I may live some days yet; but you *will* be called upon to pass through this trial; stay your soul on God, lean on the arm of Jesus; he is a sure support in every time of need. I am fixed on the rock, Christ Jesus." She observed, "I know you will be happy, I know that Christ will receive you." He answered, "His righteousness is all my trust; my only hope of salvation is in the merits of his blood." Mrs. Screven regrets much her having discouraged his talking, inasmuch as it was painful to him, but she could not believe that he was so near his end, nor did he think the parting hour was

so near. The Sabbath previous to this time he was very weak and drowsy all day, for he had taken a great deal of the "black drop" the evening before. He roused up quite late in the evening and asked, "Is this Tuesday, my dear?" She told him, "No; that it was the Lord's day." He raised himself up and said, "Is it possible I have spent all this precious Sabbath on my back—the day which saw my Lord rise from the tomb?" But he would soon relapse into a sound sleep, to all appearances. He began about this time to be a little wandering in his mind, and would frequently speak of home, of the church, of the servants, of the children, and of his wife. When she would ask him what he said, he would reply that it was only in his wanderings that he could think he was at home. Mrs. Screven states, in the afternoon of the last day he was with her upon earth, she went to apply a poultice to his eye; he had always, previous to this time, assisted her in making the applications, but on this occasion he lay perfectly helpless. She could not refrain from weeping, and when she had finished making the application she sobbed aloud, not supposing that it could disturb him. Her sobs, however, did arouse him, and he began immediately to praise God and entreat her not to be afflicted, but to make Christ her refuge, and to remember their dear children and bring them up for God. He again become very drowsy, and spoke but little through the night, though he had his senses to his very last breath. The lady with whom they lodged watched with Mrs. Screven a part of this night. When she came in, Mrs. Screven, knowing his dislike to having strangers in his room, and fearing that he might wake up and see her suddenly, spoke to him and told him that Mrs. M. had come in to sit awhile with her. He spoke affectionately to her, and inquired after her health and her family. She asked him how he felt? He replied, "Quite easy, much better than I deserve; but God is very good to me." He observed further to her, very calmly, "The tabernacle is nearly dissolved, but we are assured from the word of truth that we have a building of God, an house not made with hands eternal in the heavens." His affectionate wife sat by his bed all night, giving him his nourishment and medicine. Whenever she would awake him for the purpose, he would entreat her in the most affectionate manner to go to bed, telling her that she

would be entirely worn out, and would feel her fatigue when it was all over. He said the Lord was with him. Of this she had consoling evidence from his frequently calling upon the Lord as his righteousness, his precious Saviour, and his speaking of him as his strength and Redeemer. There never was the least indication of a fear of death, or even of a wish to remain on earth. He would shed tears when he saw his fond wife distressed, or when his dear children would come around him, particularly his youngest, his little Benjamin; he would press him to his bosom and kiss him, and say, "My God! thy will be done!" The night preceding the morning of his departure, he complained of numbness in his feet and legs. Just at the dawning of the day on Friday morning, Mrs. Screven heard him sigh; she approached his bed and asked him how he felt. He replied, if it were not for excessive weakness, he could say he felt very well, for he had no pain at all. She saw very plainly that there was a great change in him, and that he was rapidly approaching his end. She called to Mrs. M. in the next room, and the family very soon assembled. He fixed his dying eyes upon his dear partner and said, "My dear, I am going; all will soon be over." She asked him if he felt Christ precious; he replied, "Oh yes," and breathed his last, without the least struggle or apparent pain, in about three minutes after. His emancipated spirit took its flight about six o'clock Friday morning, 2d of July, 1830—aged fifty-seven years. "Oh! how precious in the sight of the Lord is the death of his saints!" The sainted Screven now "rests from his labors, and his works do follow him"—works that shall endure when the proudest monuments of earthly greatness shall have passed away—works that shall remain before the throne of the eternal, as fruits of his untiring zeal in the cause of his Saviour. The author was baptized by this good man.

JACOB H. DUNHAM

Is mentioned in the preceding sketch as having been the first white person ever baptized in Liberty county. His grandfather, Mr. William Dunham, came to that county among the first settlers, and located on Newport river, where he died in

1756, leaving behind several daughters and three sons, James, Charles and John.

Mr. John Dunham removed to McIntosh county, where his son Jacob, the subject of this notice was born, February 26, 1774. Little is known of his youth, only that his opportunities for education were very limited, his father being very poor and the country newly settled. He is known to have exhibited a manly disposition and daring spirit quite uncommon for one of his years. He was foremost in everything that required either activity, strength, or the most undaunted courage. His marriage with Miss Mary Baisden took place September 12th, 1799. Having settled in Liberty county, he made a public profession of religion the 20th of September, 1806. Two years thereafter he entered upon the work of the ministry, which he prosecuted with energy and zeal for twenty-four years, until his Master called him to enjoy the reward of his labors.

His field of labor was among a class of people who were unable to pay for his services as he deserved and needed. Consequently the whole amount he received during his whole course must have been very small. Yet this in nowise abated his zeal; for while he toiled most laboriously to sustain a large family, he did not spare himself from heat nor cold, from hardships nor privations, that he might carry the glad tidings into the highways and hedges of the surrounding country. The backwoods of Liberty, the settlements of poor people along the Altamaha river, the blacks about Darien and on the sea islands, (St. Catherine's, Sapelo, etc. ;) these were the fields of his labors—these the people who joyfully received the Word from his lips. Year after year, until late in life, would he hold his plough handles up to the very hour when he should set out upon his mission, and then, throwing his saddle upon his plough horse, he would press forward, with a heart burning with love to God and man; or, launch his canoe, and help to work his own passage from ten to fifteen miles, to carry the lamp of life to the hundreds of poor blacks whose lots were cast on the islands adjacent. The writer has never known a more devoted, self-sacrificing minister, nor, according to his talents, a more useful one. Hundreds, perhaps thousands, were converted under his ministry and baptized by his hands. No missionary in Bur-

mah, in China, or Africa, was ever more willing to sacrifice all for Christ and his cause.

It is matter of sincere regret that so little can now be collected of the labors and usefulness of such a man. But *his record is on high*. His death occurred the 25th of September, 1832. A large family were left behind, nearly all of whom have become "heirs of the grace of life." One lovely daughter, *Louisa*, was snatched away in the morning of life to join her sainted father in heaven. Though her demise was sudden, (oh, how sudden!) yet she was prepared for it, as is confidently believed by her friends. Only three of his children are now living.

THOMAS RHODES

Was an extraordinary man, born in North-Carolina, and baptized at County Line church, Oglethorpe county, about 1802. He soon began to exercise in public, and though he had been a green, awkward boy, sprung from a family whose opportunities for refinement had not been great, yet he astonished his acquaintances. Very soon he became a persuasive speaker, acquired a considerable knowledge of books, quoted the Bible correctly and fluently, and exerted for a dozen years great influence throughout the State. Few men, with his limited opportunities for education and general improvement in early life, have risen up so rapidly to high reputation as a pulpit orator and theologian. His memory was very retentive, his imagination creative, and his powers of description unsurpassed. His person was tall and commanding, his address easy and persuasive, and his tears would flow whenever he touched a pathetic subject. Crowds were attracted by his reputation, which were often deeply affected under his masterly efforts. How beautiful is this side of the picture! What young man, desirous to be useful, does not burn to imitate and surpass in shining qualities the example before him?

But we must look at the other side. If Mr. Rhodes' mind had been improved in youth by a sound education, which might have served as *ballast* and kept the vessel steady, the sails of his popularity might not have overturned his vessel and destroyed all. Because he was popular as a preacher and acquit-

ted himself well in this department, he was so blinded and bedizened by the indiscreet praises of some, that he supposed he would succeed in anything. He entered with his sons into mercantile business; issued change bills, and became involved. He took his sons' part—prevaricated—became deeply involved himself, and was finally excluded for his incontinency. Oh, how many tears were shed over his defection, and how much his brethren Mercer, Matthews, Davis and others labored that he might see and turn from his errors, before his sad overthrow! But he, giddy with popularity, supposed they were jealous of his reputation and wished to impede his progress, lest he should outshine them. Oh what sobs of anguish have been heard at meetings, designed to bring him to see the obliquity of his course and the injury he was inflicting on the cause of Christ; while he would sometimes acknowledge himself in fault, but soon give his confessions such a version as to lead his brethren to question his sincerity.

After several trials to be restored to the ministry, (for his ambition to preach was insatiable,) and not succeeding, with a portion of the Williams' creek church he declared himself no longer of the denomination, supposing he could raise up a party who would sustain him as their leader. But in this he was mistaken—he kept sinking lower and lower, till there was none so mean as to do him reverence. He was afterwards restored to membership at Shiloh, and soon removed to Jasper, where he was restored to his ministerial functions; but he never regained his former standing. Many churches would not hear him preach. Through the influence of his friends, as he was in reduced circumstances, he was elected one of the commissioners for the sale of fractions in the Cherokee purchase. He died suddenly in Milledgeville of pleurisy, in the discharge of his duty in the office to which he was then elected, in December, 1832, over fifty years of age.

SAMUEL CARTLEDGE

Was born in North Carolina, on the Pedee, in June, 1750. His father removed to Columbia county (or rather to that portion now so called,) about 1763. He was deeply convicted under the

exhortation given by Mrs. Marshall (wife of Daniel Marshall,) in 1771, when her husband was arrested for preaching in St. Paul's parish, and was baptized by him in 1777. He was deacon of Kiokee church some years, and was present at the constitution of Fishing creek church in 1783, and of the Georgia Association in 1785. He commenced preaching about 1789—was ordained by A. Marshall and S. Walker, and soon removed to South Carolina, where he was pastor of Plumb Branch church about half a century. Mr. Cartledge visited Columbia county in 1843 on horse-back, and preached as usual; but in starting for home was thrown from his horse and so much injured as to survive but a short time. He was ninety-three years of age and had been in the ministry over fifty years.

Dr. Cartledge, who arrested Daniel Marshall and took him to Augusta for trial, was afterwards baptized by Mr. Marshall and lived many years with him in church relations. How will grace subdue our enmity, and make friends of the bitterest enemies! This is the province of the glorious gospel. Sin separates the strongest friendships; but grace unites in bonds of affection that nothing can sunder. What a pleasing sight it must have been to the spectators on the banks of the Kiokee, when he who had formerly laid his hands on the minister of salvation, saying, "You are my prisoner," was now led gently into the baptismal waters by that same minister, and buried in the name of the Trinity, in the hope of a blessed resurrection! Many a tear no doubt fell on that occasion, when the meek preacher was repaying his persecutor with good will, and trying to help him on towards heaven.

WILLIAM T. BRANTLY, SR., D. D.

For forty years he was known as one of the most laborious, gifted and successful ministers of the gospel connected with the Baptist denomination. Monuments of his usefulness, incalculably more durable than brass, are found in various parts of our Union. The hundreds who have been converted to God through his instrumentality, the numerous saints who have grown in grace under his ministry, the large numbers who have been trained by his instructions for the important stations

which they are now filling in life, call upon us to preserve from oblivion the memory of one who was so dear to them and such a blessing to the world.

Dr. Brantly was born in January, 1787, in Chatham county, in the State of North Carolina. Being one of a numerous family of children but scantily provided with this world's goods, he was deprived of the benefits of liberal instruction at that age when the mind is most docile, and when the most permanent impressions are produced. This deficiency was in part compensated by the tuition of his mother—a lady who, though of very imperfect education, was remarkable for her piety and decision of character. Under her care, he conceived at the tenderest age an unusual fondness for reading, and though compelled to daily labor upon a farm, many a volume was digested, and much valuable information acquired in those moments when he was relieved from more urgent avocations.

When he had about completed his fourteenth year, it pleased God to make him a new creature. He was brought to a knowledge of the truth during a very powerful and extensive revival of religion which was enjoyed for several years in the States south and west of Virginia, about the commencement of the present century. The peculiar characteristics of his mental exercises in conversion were pungent convictions of his sinfulness and danger. Before finding peace in Christ, he was the subject of most distressing apprehensions of the wrath of God. Pardon for such a sinner as he was, he thought impossible—his perdition seemed inevitable. His faith at first very feebly apprehended the Saviour, and if he rejoiced at all, it was with great trembling. Nor was it until he was baptized in obedience to Christ's command, that he was entirely delivered. It was during his baptism, as he has been heard to say, that every doubt was dispelled, and that he was favored with a most luminous manifestation of the divine presence. He came up out of the water and went on his way rejoicing. The mental agony which he suffered in the period just referred to, seems to have been permitted as one qualification for the important work to which he was subsequently called. It prepared him to appreciate the distress of souls burdened with sin. In his intercourse with such persons, we have never known one more sym-

pathizing and tender. When he saw the anguish of the convicted sinner, it seemed to revive afresh the recollection of his own sorrows. With many tears of sympathy, we have seen him pointing hundreds of distressed ones to the Saviour, who had delivered his "feet from falling and his soul from death."

After his conversion, Dr. Brantly seemed to have no other thought or desire but that of devoting his life to the service of God. A profession of religion had hardly been made, before, with a zeal which some might deem indiscreet, but which in him was irrepressible, he commenced, publicly and privately, wherever a hearing could be secured, exhorting sinners to repentance. At this period, in the exuberance of his youthful zeal, when excited by the presence of a congregation, he would become so anxious to do good, that he has been frequently known to rise after the regular services were concluded, and ask permission to exhort the people further. This he did in the most affecting manner. More than one sinner has dated his convictions to the appeals made by "that boy who spoke after the minister had done."

Shortly after professing Christ, a wealthy friend, impressed with his talents, tendered him such assistance as might be requisite for him to prosecute his studies to the extent of preparation for college. The proposition was cheerfully accepted, and he became at once a very diligent student—not unmindful, at the same time, of the work which he had proposed as the great business of life. In a few years he entered South Carolina College. At this time, the institution was enjoying the presidential labors of Jonathan Maxey, whose valuable memoirs have recently been published, and who had previously been the distinguished President of Brown University and of Union College. Betwixt the pupil and the preceptor an intimacy far stronger than is ordinarily found between those sustaining such a relationship soon grew up. The scholar was an enthusiastic admirer of the talents, learning and piety of the president. The latter, looking upon the student as a companion and friend, received him into a familiar intercourse which lasted through life. Dr. Brantly frequently reverted to the instructions and conversations of Maxey as having been of inexpressible value to him. If the digression may be pardoned, we will quote from

the writings of the former a few sentences which were penned long after the subject of them had departed from time :

“The name of Maxcy is one greatly endeared to us, no less from considerations of personal attachment than from admiration of talent and excellence seldom equaled.’ Could we furnish a faithful picture of his intellectual and moral worth, we should perform a service which refined genius and elevated piety might view with instruction and delight. We should, in such a case, set forth the accomplished scholar, the powerful advocate of gospel truth, the preacher of inimitable eloquence, the amiable and successful president, whose deep erudition and abundant resources in every liberal attainment imparted character and respectability to three colleges, which continue to hold a high rank among the institutions of our country. But the original is gone, and the impressions which memory preserves are too faint and imperfect to furnish even an indistinct outline. We entertain, however, a few long cherished impressions, which our mind, tenacious of its theme, will always delight to hold. To the writer of this sketch, he was peculiarly kind and accessible ; and it is probable that no one living heard so much from his lips on the all-important subject of experimental religion. He would say to him, ‘Sir, I have found that there is peace in believing. This restless heart could never be steady until it found quietude in the Saviour of sinners. All true religion is seated in the heart, the source of action and virtue. Devotedness of heart implies a constant obedience of all the affections to the divine will, and an external practical observance of all the duties, religious and moral.’ * * *

“His preaching possessed a power and charm which we never have witnessed to the same extent in any other man. His voice, though not deep and heavy, was peculiarly clear and harmonious. Every syllable that he uttered was as distinct and audible as if struck with a hammer upon the best toned bell. His whole soul appeared to come up to his subject, and, seizing it with a mighty grasp, to raise it up in the glow of light and beauty to the view of his admiring and delighted hearers. Under the pressure of a weighty theme, his strength seemed to be augmented in proportion to the magnitude and difficulty of the subject. In such a case, the richness of his

mind would burst forth in a profusion of light and vigor. His fullness, on such occasions, was overflowing, and the very waste of power was more than common minds could bring into action. Whilst thus expanding into greatness and sublimity with the majesty of his subject, his whole countenance acquired peculiar expression. His piercing eye darted forth beams of light—every feature of his face caught the tinge of animated intelligence which his clear, emphatic voice was sounding forth for the instruction and admiration of those who heard him. At the same time, his language was select and most appropriate, and his whole style strictly terse and classical. It is easy to perceive that the subject, whatever it might be, which fell within his searching analysis, and stood forth in the light of his eloquence, would earn the favor of a whole audience. But when it is remembered that religion was the theme, we can readily appreciate the influence which Dr. Maxcy exerted over the minds of men."

Though compelled, whilst in college, to sustain himself mainly by his own exertions, Dr. Brantly took high rank as a scholar, and graduated with distinction in 1808.

It was his design, upon graduation, to enter upon a field where he might devote his undivided energies to the ministry. But at this period there were probably not half a dozen churches in all South Carolina and Georgia which sustained a regular ministry. To secure a support, therefore, he took the rectorship of the Richmond Academy, in Augusta, Georgia, an institution well endowed by the State. Here he remained for about two years, teaching during the week, and preaching every Sabbath to some of the destitute congregations in the city and vicinity. Whilst residing in this place, he was married to the sister of Governor McDonald. In the choice of his companion he was singularly fortunate. She was a help-meet indeed. A competent judge, who was well acquainted with her, has said that she was a lady of such "talents, piety and accomplishments as are rarely combined in one person." To her efficient and affectionate tutorship, the writer has frequently heard the husband ascribe much of that success which, under God, he was subsequently enabled to achieve as a scholar and as a minister.

In 1811, Dr. Brantly was invited to the pastorship of the Baptist church in Beaufort, South Carolina, since under the care of Dr. Fuller. In their call they said to him, "If you will come and minister to us in spirituals, we will minister to you temporals." This was the amount of salary tendered. Deeming it sufficient, and anxious to give his time entirely to the ministry of the word, he resigned his situation in Augusta, and removed to Beaufort. Here he remained for eight years, constantly growing in usefulness, and in the affectionate regard of his people. Sinners were converted, saints were edified, and thus Christ's kingdom was built up through his instrumentality. In addition to his pastoral labors in this place, he was also president of the Beaufort college for several years. Whilst in this vocation, he numbered among his pupils that distinguished minister, Rev. Dr. Fuller, and the Rev. Dr. Manly, his predecessor in Charleston. The latter gentleman, addressing his beloved preceptor and friend, during his last illness, says to him, "To you, more than to any other man, I owe, under God, whatever I am, or have done in the world."

During his residence in Beaufort, he was a frequent contributor to the *American Baptist Magazine*, then published in Boston. His earliest published effusions are found in this work. The surviving readers of the periodical at the time referred to, no doubt well remember the interest excited by the communications of "*Theophilus*." An eminent divine, speaking of these articles since the death of their author, remarks, "that they were read and reread, and laid up among the most select treasures of memory. It will remain for the day that shall reveal hidden things, to show what multitudes of young persons in the United States received the tone of their intellectual and christian character from these inspiring productions."

After he had been settled for some time in Beaufort, it was thought that the preaching of Dr. Brantly had too much of the intellectual and not enough of the spiritual—too much of the philosophy of christianity and not enough of the marrow of the gospel. Though characterized by much power and originality, it was not thought to possess that unction and tenderness for which it was afterwards so remarkable. The zeal and ardor of the young exhorter had sobered off into the precise

logician. He needed something to make him more effective in reaching the heart. This he received as the fruit of an affliction, which overwhelmed him with unutterable sorrow. It was the death of his pious companion, which occurred in 1818. We cannot better describe the effect which this event produced upon him than by quoting the following extract from some of his private writings, never designed for the public eye, and never before given to the public. It is a striking illustration of the salutary effect which a chastening from the Lord produces upon a christian heart. The extract which we make is a long one. But no one, we think, who reads it, will regret its length. He will rather regret that the limits of this article preclude the insertion of the whole. A more beautiful and touching piece of composition we have rarely seen.

"I have long contemplated the ravages of death, in the desolation of those families to whose acquaintance divine Providence has directed me in the course of my ministry. I have seen the weeping parent, trembling in anguish over the grave of the departed child, and children, have I seen, bewailing the loss of their parents. In scenes of diversified grief, it has been my lot to witness a large portion of those afflictions incident to my guilty species. But none of these things had come near to me; only with my eyes had I seen them, and in the sympathies of my heart had I felt them. I had seen the tide of human woe rushing by me, and bearing others on its ruffled surface, whilst no torrents moved me along in the swelling course. Often called to minister comfort to others under their distress, it had been my endeavor to identify my own case with theirs, and to raise into sanctified sorrow that which might have seemed nothing more than natural affection. At length the volume of grief is unrolled in my own house. I am called to read and moisten every page with my tears. 'I was at ease, and God hath broken me asunder.' On my eyelids he has caused to rest the shadow of death. He has applied the hand of death to the loveliest object that ever attracted my eyes, or warmed my heart. In a moment he has taken from me the charms of intellect and the counsels of prudence. He has stopped, by the coldness of a mortal chill, the sweet current of maternal affection, and O, my God has taken from me my im-

mortal Anna. The tenderest earthly name I ever read is blotted with the blackness of dissolution, and my bleeding bosom is torn from lover and friend.

“Though it has pleased a merciful God thus to crush me with the pressure of tribulation, yet I would not repine at his dispensation, nor vainly fret because he has trodden me down under his awful sovereignty. The time had arrived when it was necessary that my divided heart should be formed to greater singleness for God, and the dross of my affections purged from a worldly mixture which had grown alarming. A diseased soul required the salutary hand of the great Physician; and it was reasonable to expect that he would form the necessary prescription. Had its selection been given up to me, my foolish and fond heart would have inclined me to say, ‘Lord, spare me in that part where, of all others, I am most vulnerable. Let me not be cut to the heart by viewing the dying conflict of my ever endeared wife. Spare to me the guide and companion of my youth, the cheerer of my solitudes, the solace of my perplexities and doubts, and the centre of my domestic joy. Cut me not off from the sweet counsel I have taken in going with her to the house of God.’

“But I should have chosen thus to prolong her abode in the distractions of a world uncongenial with her heavenly tendencies. Through the whole period of nine years in which we were united, I had seen her leaning towards heaven, bending forward towards her incorruptible reversion, often soaring, on the pinions of a glowing faith, above this region of clouds, and resting in the realizing support of a spiritual home. Why, then, do I wonder that she has at last attained the wished for summit, that her spirit has reached its native skies, and will no more return to soothe my bleeding heart? Why should I think it strange that the dove should seek its window, and the wanderer, a home?

“By this stroke of his hand, the Lord has set the world before me in the naked vanity of all its offers and enjoyments. He has refuted, by one tremendous argument, all my extravagant calculation, and revealed the only object of a sinner’s consolation and hope. Much of my anguish may be only the result of natural feeling and worldly attachment; yet I am

constrained to bless God that he has made my heart soft, though I am greatly troubled by the overwhelming calamity which has been the means of subduing my unrelenting nature. Hence, though my grief is a gloomy burden, I would not have it removed. I am made a mourner all my days, and shall carry the impress of woe deeply formed on the tablet of my heart. I can believe, without the shadow of a doubt, that the spirit of that loved one who has gone, now with the rapt seraph adores and burns around the throne of God. The certainty of her high felicity must reconcile my lacerated feelings to the idea of a short separation."

In 1819, the Trustees of the Academy in Augusta invited Dr. Brantly to resume the rectorship. Augusta having increased considerably in size, and promising to become one of the most important towns of the State, he acceded to their request to return there, in the hope that he might also be able to establish a Baptist interest in that growing community. Upon his removal to Augusta, scarcely half a dozen Baptists could be found in the whole city. The few, however, were collected, and he preached to them in the chapel of the Academy on every Lord's day. The congregation increased rapidly, and in the course of a few years he was permitted to see, mainly through his efforts, a substantial house of worship, which had cost twenty-two thousand dollars, and a flourishing church where the Baptist name had recently been comparatively unknown. For seven years he ministered to this flock "without money and without price," depending upon his daily labor for support.

At the dedication of the church just referred to, he preached and published a discourse on the "Beauty and Stability of Gospel Institutions." It may be interesting to repeat the opinion expressed of this earliest effort of Dr. Brantly by a judicious critic. Speaking of this sermon, the "American Baptist Magazine" for March, 1822, a copy of which is now before us, says: "This sermon is evidently the production of a man of learning and genius. It is everywhere forcibly, and in many places eloquently written. Although the subject is trite, yet the author displays in the discussion of it a vigor and originality of mind which cannot fail to interest and instruct. We have seldom

seen the progress of christianity more eloquently sketched than in the following paragraph :

“ ‘In forming a scheme for the conversion of mankind, what mind could ever have devised one so improbable as the cross of Christ? To human wisdom, it would have appeared an idle phrenzy to think of reducing a rebellious people to allegiance by the unmixed scandal of an ignominious crucifixion. Of all improbable plans, this might have seemed the most unpromising. Yet, behold what wonders are accomplished by the unvarnished majesty of this simple fact. Without any of the aids of learning, of authority, or of eloquence ; with none of the ingenious sophistries of the schools ; without any elaborate discussions, or studied appeals to the passions, we see humble, unassuming men carrying in triumph a religion obnoxious to the repulsive spirit of pride and ambition. They had the approving tokens of divine regard. Their gospel became the power of God and the wisdom of God to them that believed ; and their work, which in itself would have been the derision of every idler, when confirmed by the hand of the Lord supplied to thousands the elements of a new life, struck terror into the opposing ranks of sin, subverted the rites which antiquity had consecrated, and organized communities for the worship of one God and one Mediator. Nor has their case been one of uncommon occurrence. The effects of that preaching, in which Christ crucified is the leading theme, are still stupendous. It contains the power of a mysterious attraction. The solemn echo from groaning Calvary is the eloquence which persuades men. Here shines the true morality ; here virtue is improved into devotion ; here the soul catches the fire of a holy inspiration, and rises to assert its kindred with the spirits of the just.’ ”

Whilst a resident of Georgia, Dr. Brantly exerted an excellent influence upon the denomination throughout the State. He was active in organizing the Baptist Convention of the State, was zealous in advocating the cause of missions and of ministerial education, and in every good work he was the efficient coadjutor of the Mercers and Armstrongs of the times. At the distance of a quarter of a century, the salutary impression of his labors is distinctly felt and gratefully acknowledged by large numbers.

In 1824, the pastorship of the First Baptist church in Philadelphia became vacant by the death of the much lamented Henry Holcombe. We have understood that in his last moments Dr. Holcombe warmly recommended Dr. Brantly as one under whose ministrations he would be happy to leave the church. In accordance with this suggestion, Dr. Brantly was invited to visit them. The result of this visit was a unanimous call to be their pastor. A large sphere of usefulness, as he deemed it, being thus presented, he removed to Philadelphia in the spring of 1826. That success which had crowned his labors at the South, attended them at the North. He soon became known as one of the most eloquent preachers in the city. Under his ministry the congregation increased; there was a number of powerful revivals, and many who are now known as among the most efficient and liberal members of the denomination, were brought into the church.

In 1827, the publication entitled "The Columbian Star," which, we believe, had previously been the property of the Baptist Triennial Convention, was removed to Philadelphia, and the editorial department was confided to his care. How this trust was discharged is well known, since several thousand copies of the paper were circulated in different parts of the Union. He continued to edit this paper for about eight years. In its columns, during this period, may be found, we think, some of his ablest writings. Valuable articles on church discipline, important points of christian doctrine and practice, and essays on a great variety of subjects everywhere abound. Could they be collected and published, they would make a very useful, and, we doubt not, acceptable volume.

Shortly after taking charge of the "Star," Dr. Brantly became acquainted with a young man, then unknown to fame, with whom he was so much pleased that he associated him with himself in the conduct of the paper. This young man was afterwards well known as Willis Gaylord Clark, who has written some of the sweetest of American poetry. In the literary writings of this gentleman, which have been published since his decease, his biographer, the Hon. Judge Conrad, of Philadelphia, thus alludes to Mr. Clark's intercourse with Dr. Brantly :

"From his connection with Dr. Brantly, a clergyman of great eminence, Mr. Clark derived many advantages. To an intellect of the very highest order, a copious supply of various and rare learning, an eloquence which illuminated whatever it was applied to, a remarkable purity and clearness of style, and the most rigorous habits of thought, Dr. Brantly united a spirit touched with the finest impulses of humanity and an affability of demeanor which, while it imparted grace to his manner, made him, in all circumstances, easy and accessible. Upon his young friend and associate, these qualities, acting with sympathetic influence, produced a lasting and most salutary impression. The counsels of the divine pointed him to the path in which he ought to travel; the example of the scholar inspired him with a generous emulation; and the mild benevolence of the christian gentleman taught him the importance of cultivating benignity of temper and of subduing all untoward passions."

During his residence in Philadelphia, Dr. Brantly published a volume of sermons, being principally those which had been delivered to his people in the regular course of pastoral labor. The interest with which this volume was received is evinced by the fact that the whole edition was soon disposed of and followed by still further demands. Though lucid and forcible discourses, we do not think, as a whole, that they sustained the expectation which his oral performances had created. They were prepared for the press with much haste, at the urgent solicitation of his people. Others of his sermons, which were taken down by a stenographer as he delivered them extempore, and subsequently published just as they were preached, we think decidedly better illustrations of his preaching power than many of the discourses in this volume.

During his residence in this city, the degree of Doctor of Divinity was conferred upon him by Brown University. We presume that it was bestowed through the influence of the president of that institution, of whose talents he was a sincere admirer.

After having been settled in Philadelphia for nearly twelve years, Dr. Brantly's health began to fail. Apprehensive lest the severity of a northern climate might entirely prostrate his

already shattered constitution, at the same time what he believed to be a promising field opening in Charleston, he resigned the charge of the church in Philadelphia and entered upon that of the First Baptist church in the former city. For two or three years after his removal to Charleston, he did not enjoy that success which attended his labors in all other places. Several members of the church, to whom he had particularly looked for countenance and aid, taking exception to some of his views and practices, declined cordial co-operation with their pastor. The consequence was, that he was for a time thrown into much discouragement and distress. In such a state of things, there were but few conversions and many dissensions. The malcontents were finally dismissed to form a new church. Soon after their withdrawal a better state of things began to appear. The church and congregation then became warmly united and ardently attached to their spiritual guide. Their affection was reciprocated by the most indefatigable labors for their welfare. He had the happiness of rejoicing with many new-born souls, and of burying them with Christ in baptism. At the time that an inscrutable providence smote him with fatal disease, the church was enjoying a deep and extensive work of grace.

Dr. Brantley's labors, after his return to the South, were too arduous. Shortly after his removal to Charleston, he was elected President of the College of Charleston. Believing that he could perform the duties of both offices, and thus extend his usefulness, he accepted the appointment. Under his administration the College was more prosperous than at any former period of its history. The number of students largely increased, and the institution constantly grew in popularity. In the meantime, unremitting labor had seriously undermined his constitution. Whilst about to hear the recitation of the senior class, on the 13th of July, 1844, he was attacked with a paralysis, which, after keeping him for some months in the most affecting prostration and helplessness, terminated fatally.

The malady which prostrated his body, also afflicted him with mental imbecility. Although there were lucid intervals during his illness, in which he signified to his friends as well as he was able, that he was perfectly aware of his situation, and

fully resigned to the divine will, yet his intellect was evidently sympathizing with his body. Though his prostration was sudden, it was not altogether unexpected. For two years prior to his death, he supposed himself to be affected with a disease of the heart, which, although it did not disqualify him for his public duties, might terminate fatally at any moment. On one occasion, he remarked to a friend, "I have had death constantly before me for the last two years. I have been looking for it every day." Writing to a member of his family a few weeks before his attack, he said, "Were I to be seized with a paralysis of the arm or leg, I should at once become an object of wretchedness and pity." At another time he said, "I shall break off suddenly, and I think I had rather die in the harness."

It is evident from these expressions, that Providence afforded him a presentiment of what awaited him. The summons did not reach him unprepared. It found him with his armor on, doing with his might what his hands found to do in his Master's service. He had "oil in his vessel;" and with his lamp trimmed and burning, he promptly and cheerfully responded to the cry, "Go ye out to meet him." He departed this life in Augusta, Georgia, in March, 1845, in the city which had been the scene of his early labors, and among the attached friends of his youthful years.

It has been justly said of Dr. Brantly, that his life was an uninterrupted scene of arduous labor. In addition to the ministerial labors, which were always abundant, he was constantly engaged in the instruction of youth. To him idleness was insupportably irksome. He had a love for labor. For several years, whilst residing in Philadelphia, besides being the pastor of one of the largest churches in that city, he taught a school, edited a religious newspaper, rendered much service to the Baptist Tract Society, of whose board he was the president, in the selection of tracts, and when the agent of that society, the beloved Davis, died, he discharged his duties for six months, in order that his destitute family might have the benefit of the salary for this period. His distinguished friend, the late president of the Alabama University,* speaking of him, says: "He was always busy, and yet never confused or behind-hand;

*Dr. B. Manly, Sr.

and he ever found time for all the innumerable and nameless demands which were made upon him, whenever God and his fellow-men were to be served. The principle of his success amid herculean labors was, first, that he attended to one thing at a time, never suffering interruption; and secondly, he devoted his whole energy, in the most concentrated and absorbing attention, to whatever was before him. His mind, by use, became like a prism catching the combined radiance of an intricate subject, and distributing it into its elements almost in an instant."

His love for teaching amounted almost to a passion. He delighted in that which many look upon as a drudgery. As might be expected, he was eminently successful in imparting knowledge. Many who now occupy important positions in the pulpit, in our national councils, and at the bar, received much of their intellectual training from him. Wherever he met with an indigent youth of promise, desiring instruction at his hands, he took him under his care without charge. He instructed gratuitously not a few, who are now useful servants of the Lord Jesus.

As an intellectual man, Dr. Fuller says of him, "He had not many superiors in this country." His mind was remarkable for his grand and comprehensive views. He seemed to grasp a subject in all its bearings; and, resolving it into its elements, could hold it up in a very perspicuous light to others. His avocation as a teacher kept his naturally vigorous mind in healthy exercise. He delighted in the Latin and Greek classics, and was constantly in the habit of reading them. His exquisite taste readily detected their beauties; and no one could be long in his company without perceiving that his lips were

"wet with Castalian dews."

In almost every department of learning he had attained respectable proficiency. It was, however, in the languages and in the metaphysics that he excelled. He was one of the most critical linguists and profound metaphysicians which this country has ever produced. The already too protracted length of this article will not permit us to record evidences of his excellence as a scholar, which might be interesting and instructive.

It may be said, however, that preaching was the *forte* of Dr. Brantly. This was ever his delightful employment. His noble person and fine voice conferred upon him great natural advantages as an orator. He never appeared so well as when proclaiming the gospel to perishing sinners. It was impossible for any one to hear him, without being convinced that he was thoroughly in earnest. He seemed to say, "I believe, therefore I speak." Some of the discourses which he preached were attended with extraordinary success. From twenty to thirty persons have been known to ascribe their conviction to a single sermon.

His appeals to the backslider were frequently irresistible. He would assail such persons with the most melting rhetoric to which we have ever listened. It required a stout heart, indeed, to withstand the tears and entreaties with which he would beseech them to return to their deserted Lord.

Although the crowds that attended his ministry attest their general acceptance of his labors, and the fruits of his efforts attest his usefulness, yet there were occasions when he was not equal to himself. At such times he seemed to preach with considerable difficulty, and not to enter much into the spirit of his subject. At other times, he was too abstract to be understood by plain people. His premises and deductions were not readily seen and appreciated. But if he was not always forcible and eloquent, he was always sensible, and preached, not for the purpose of saying something, but because he had something to say. His inequalities were chiefly owing to the fact that he was an extempore preacher. His numerous labors did not allow him time to write his discourses, and he was frequently constrained to depend upon very imperfect preparation.

The author of the sketch before us says that "Dr. Brantly possessed a facility, both in writing and speaking, such as I never knew it in any other person; yet so severely had he trained and castigated his mind, that this did not hinder him from attaining great excellence." Frequently, when we have supposed him to be wholly unprepared, he would come out upon his congregation with discourses possessing all the beauty and force of studied compositions. In illustration of this remark, we subjoin an extract from a sermon preached extempore, and

subsequently written out, as nearly as could be recollected. It is an appeal to the unconverted portion of the congregation :

“Sinners, it is precisely thus that matters stand betwixt you and your eternal Judge. Your earth-born hearts will not relinquish their attachments. Your lovers you have, and after them you will go. That God, who takes no pleasure in your death, is the witness and opposer of your desperation. Not much longer will he resist your madness ; not much longer will he endure the insulting infidelity of your hearts. Of one thing, however, you cannot suppress the conviction : every step you take in your journey is contrary to the will of God. Understand and appreciate the truth now, and do not travel all the way to hell to find it out. When once you are locked up in eternal darkness, are consigned to the imprisonment of eternal despair, and tortured with the raging fires of avenging justice, you will feel, when too late, that you are indebted solely to yourselves for the sad doom. So long as forms of horror shall haunt and terrify your spirits, and fierce passions shall prey upon them, and inexorable despair shall hold them with its tyrant grasp, and tormenting fiends, nurtured in your own bosoms, shall exult and rave amid the weeping and wailing and gnashing of teeth in the horrible pit, so long will remain fastened upon your hearts the conviction that your perdition is of yourselves. You mean to remain unjust, ungodly, unreconciled to your own happiness and salvation. Yourselves, then, are planting the fangs of the viper in your own bosom. Show some mercy to yourselves, and desist from the bad enterprise of self-immolation to the prince of hell.

“Look forward a little, and see yourselves in eternity, with unrepented sins. Light and peace have disappeared ; time’s beguiling pleasures and recurring enjoyments have ceased forever ; friendship’s softening sympathies, and society’s cheering smile, and humanity’s mitigating touch, have all vanished from the dismal scene ; the voice of mercy has ceased, and love’s redeeming work has been completed. You are then sad expectants of hopeless wretchedness—abandoned to your sins, left with your tormentors within you ; capable of misery, and incapable of comfort, you are prepared for all the complex sufferings of a ruined soul. The hell is one of your own seeking—

the bed on which you are writhing, but not reposing, is made by your own hands. All hell resounds with the justice of God. All heaven proclaims his righteousness."

Dr. Brantly had the faculty of securing the strongest attachment of those for whom he labored. His tender and sympathizing heart, identifying him with all the vicissitudes of his people, weeping with those that wept, and rejoicing with those that rejoiced, won their confidence and riveted their attention. As a pastor it has been truly said of him, that he "grew steadily in the admiration and love of his flock." The tears and tenacity with which his beloved people in Philadelphia clung to him, when he announced his resignation, evinced that they were far more decided and earnest in their unanimity than when they had called him twelve years before. The distress of the church and congregation in Charleston, when he was smitten down, evinced the continued strength and sincerity of their affection, after an acquaintance of seven years. In his intercourse with his people, he was remarkable for his candor. He was in the habit of speaking the truth in love, in a very plain way. This trait of his character excited the indignation of some who did not know him. They took him to be uncharitable and overbearing, but when they understood him, their attachment and respect were increased.

Amidst his various engagements, Dr. Brantly did not neglect the keeping of the heart. He walked daily with God. Those who were most intimately acquainted with him, know that his piety was a uniform flame. He ever cherished the most humbling views of himself, and the most exalted views of Christ. He was always the consistent christian, thoroughly conscientious in everything which he undertook, seeming to keep ever before him the day of final account.

It may be thought that this sketch will be incomplete if we are silent as to the imperfections of him of whom we have been speaking. We do not deny that there were defects in his character. He was a fallen creature, and therefore sinful. If it could be of any benefit, we might fill many pages with a recital of his frailties. But we think that the good which grace accomplished through him so immeasurably exceeded any evil which he may have done, that we may be pardoned for dwell-

ling upon the former to the omission of the latter. In addition to this, it is true—and with these words, uttered by the ever to be loved and lamented man whose life we have attempted to sketch, we close—that “Death applies the finishing touch to the character of a good man. This may be regarded as a reason why his remembered history is clothed with a peculiar majesty and charm. That spirit which once delighted us with the communications of affection and wisdom, now wears the vestments of perfection. It is enrolled among the spirits of the just made perfect. Its graces, once lovely on earth, are now resplendent in heaven. Its pensive groans, once heaved from an aching heart, are succeeded by the softest harmonies of heavenly music. The languor and the sickness have fled for ever, and to their place have succeeded the health and vigor of immortality. The erring judgment has acquired those attributes of truth and certainty which will forever preclude future mistake and deception. It is not wonderful, then, that our associations should draw down from the bright empyreal, whither they have ascended, a portion of that perfection with which good men are now arrayed, in their supernal blessedness, and place the same to the credit of their earthly history.”

“This sun has set,
Oh, when shall other such arise?”

SILAS MERCER.

We take the following sketch of this good man, so prominent in the history of Georgia Baptists, from “Benedict’s History of the Baptists :”

“Silas Mercer was born near Currituck bay, North Carolina, in February, 1745. His mother died while he was an infant; his father was a zealous member of the Church of England, and carefully instructed him in the catechism, rites and traditions of that communion. From early years young Silas was religiously inclined, but it was not until he arrived at manhood, that he was brought to the knowledge of salvation through a divine Redeemer. He was for a long time embarrassed and bewildered with that legal system which he had been taught in his mother church, and so deeply rooted were the prejudices

of his education, that it took him long to learn that salvation is not of works. But he at length gained clear and consistent views of the gospel plan, and was through his long ministry a distinguished and powerful defender of the doctrine of free, unmerited grace.

Until after his conversion, Mr. Mercer was most violently opposed to Dissenters in general, and to the Baptists in particular. He would on no account hear one preach, and endeavored to dissuade all others from attending their meetings. He most firmly believed what his father and parson had taught him, that they were all a set of deceivers, that their heresies were dangerous if not damnable, and that to hear one preach would be a crime of peculiar enormity. He knew, however, but little about them, only that they had separated from the church, and ought therefore to be opposed and avoided. For these reasons he continued a violent opposer to them, and zealously to defend the church; but his ingenuous mind could not long be restrained by the shackles of tradition, without examining things for himself; he therefore began a course of inquiries, which gradually undermined his traditionary creed, and led on to the Baptist ground. He first resolved to follow strictly the rubric of the church, both in doctrine and discipline; and finding it enjoined *immersion*, unless the weakness of the child required a milder mode, he had two of his children dipped. The first a son, in a barrel of water at the priest's house, and the other a daughter, in a tub, which had been prepared for the purpose at the church. The son was named Jesse, who has been a worthy minister in Georgia; he was baptized again, on a profession of his faith, and is of course an *ana-Baptist*. Mr. Mercer was also struck with the neglect of discipline in the church; he saw with pain that persons grossly immoral in many respects were admitted to their communion, and became convinced that things ought not so to be. Hervey's *Theron and Aspasio* started him from the Arminian system and set him on a train of reflections which issued in a thorough conviction of the doctrine of the gospel. He labored for a time to reform the church, but finding the building was too far gone to be repaired, he receded from it with reluctant steps, and became a Baptist when he was about thirty years of age, and continued from that time to

the end of his life an ornament to their cause and a skillful defender of their distinguishing tenets.

Few men, perhaps, have had more severe conflicts in renouncing the prejudices of education than Mr. Mercer. His kind but bigoted father threw in his way obstacles which he could not at first surmount; the church priest, and the whole Episcopal fraternity around him, used the most assiduous endeavors to prevent him from going amongst the heretical Baptists. The first of the denomination he ever heard preach was a Mr. Thomas, at that time a successful preacher in North Carolina. It was with much reluctance, and with many fearful apprehensions of the dangerous consequences, that he was induced to attend the meeting. But in spite of all his prejudices, the preacher drew his attention and led him to think that he was not such a dangerous deceiver as he had always before supposed. This was on Monday. The next Lord's day, the priest being absent, and his father being clerk, performed as usual the duties of his office. As yet none of the family knew that Silas had been to the Baptist meeting. After the service of the day was over, a person asked him, in the hearing of his father, how he liked the Baptist preacher? He was much confused and knew not what to answer; but his conscience obliged him to express some degree of approbation, at which the old gentleman burst into tears and exclaimed, "Silas, you are ruined!" and out he went, hastily home. Silas, alarmed, took hastily after him to soothe his grief and appease his resentment. The offended father and offending son were so deeply affected with the trifling affair, that they forgot their wives and left them to go home alone. The charm was now broken, and from this period Mr. Mercer began to entertain more favorable views of the people he had hitherto so much censured and despised. Not long after this he removed to Georgia, and settled in what is now Wilkes county, where, about 1775, he was baptized by Mr. Alexander Scott, and united with the church at Kiokee, by which he was almost immediately approbated to preach. At the commencement of the American war, he fled for shelter to Halifax county, in his native State, where he continued about six years, all of which time he was incessantly engaged in preaching as an itinerant in different places around; and it is

found by his journal that, taking the whole six years together, he preached oftener than once a day, that is, more than two thousand sermons in the time. At the close of the war, he returned to his former residence in Georgia, where he continued to the end of his days. In this State he labored abundantly with good effect, and was the means of planting a number of churches in different parts of the country. He was justly esteemed one of the most exemplary and useful ministers in the Southern States. His learning was not great, but having a desire that his young brethren might obtain greater advantages than he enjoyed, he had set up a school at his house, procured an able teacher, and was in a promising way to promote the interests of learning in the churches around him; but in the midst of his benevolent plans and distinguished usefulness he was, after a short illness, removed from the scene of his employments, in 1796, in the fifty-second year of his age.

The following portrait of Mr. Mercer's character is found in Mr. Semple's "History of the Virginia Baptists," page 82: "Mr. Mercer, both in countenance and manners, had considerably the appearance of sternness, and to feel quite free in his company it was necessary to be well acquainted with him. He seldom talked on any other subject except religion, and when in company with young preachers, or those who might question his doctrine or his opinions, his remarks chiefly turned on polemical points. He was indefatigable in striving to maintain his opinions, and for this purpose would hear any and all objections that could be raised, and would then labor assiduously to remove them. His arguments, however, neither in private or public life, were ever dressed with oratorical ornaments. He spoke and acted like one who felt himself surrounded by the impregnable bulwarks of truth, and therefore did not wish to parley."*

He was more distinguished as a preacher than writer, but he devoted considerable time to study, and the following pieces were the productions of his leisure hours:

1st. "Tyranny Exposed and True Liberty Discovered," in a 12 mo. pamphlet of sixty-eight pages, the design of which was to show the rise, reign and downfall of anti-Christ.

*Mr. Mercer is here described as he appeared in Virginia, in 1791, in company with Jeremiah Walker, in the time of a great controversy respecting doctrinal points.

2d. "The supposition of the Divine Right of Infants to Baptism, from their formerly having a right to circumcision, confuted," being a letter to a friend. This piece was not printed.

3d. "The History of Baptism," carried to some extent, but left unfinished.

4th. Two "Letters on Election," left unpublished.

JAMES MATTHEWS, SR.

The subject of this memoir was born in Virginia, the 15th of October, A. D., 1755. His parents were Moses and Sarah Matthews, who were poor but reputable members of the "High Church," as it was then called, but without any knowledge of the regenerating influences of the Holy Spirit. Consequently they taught their son nothing of the necessity of the *new birth*. While James was quite an infant, his parents moved to South Carolina, where he grew up to manhood, with scarcely any other improvement than that gained by the labors of the field in procuring the necessary support for the family.

It pleased the Lord, in his fifteenth year, to excite in him a solicitude about his future state. It was not, however, until August of his seventeenth year, that he became the subject of those heart-searching convictions which resulted in his being brought, about the middle of October, into the liberty of the gospel by faith in Christ. After enduring many doubts and fears for several months, he was baptized in March the following year, 1773, by Jacob Gibson, the venerable pastor of the Baptist church on Little river, (or Broad river,) South Carolina; with which church he united. Under the ministry of Mr. Gibson he was nurtured for several years. About this time also, his parents, much to his comfort, became hopeful subjects of divine grace and united with the same church, in which profession they lived happily, and died hopefully in a good old age.

Soon after our brother had obtained hope in Christ, his mind became impressed with the condition of his fellow-men, and under a discourse from Elder A. Marshall, of Georgia, his feelings became so elevated that, ere he was aware, he was exhorting the people. After he was united with the church, his desire to do good to the souls of his fellow-creatures increased, and he

became more deeply impressed with the duty of engaging in the ministry. But he was still deterred by his want of suitable qualifications. To supply his want of education, he endeavored to make attainments in learning by every means in his power, but, for want of time and books, he never attained to that degree which he so much desired. The revolutionary war taking place, he was called into camp. Surrounded by loose, carnal company, he had but little opportunity, and less suitableness of spirit, for preaching. Still *he could not be at rest*.

When far advanced in age, he wrote to a friend that from the first dawn of his christian hope his mind was impressed with the duty of publicly exhorting, though he had no expectation of entering upon the ministry—nay, the very thought was too much for him—but he could not suppress the desire to do good to his fellow-men. He was much disposed to solitude, and sought occasions to ride alone to meeting. One Sabbath morning, when thus riding alone on a private road, he was impressed to turn aside for prayer. He did so, and while at prayer the words, "*I have chosen you to preach the gospel*," seemed, like thunder, to burst from heaven into his heart. But instantly he felt a violent opposition to what seemed to him the will of God. He went to meeting in extreme anguish. At the close of the prayer the minister said, "Send thy gospel far and wide ; and for this end take thy gospel ministers near thee." At hearing these words he seemed himself to be taken near, even into the arms of the Saviour, and the words, "*I have chosen you to preach the gospel*," rushed with double force on his mind, and he trembled, so that he could scarcely regain his seat. This left an abiding impression on his mind that God had called him to preach the gospel to a dying world. But still he hesitated, under an appalling sense of his want of qualifications.

In the meantime, he had married a Mrs. Jenkins, a member of the church, by whom he had one son. But it pleased God soon to remove her from him by death. This trying bereavement was the occasion of his becoming excited to a more active discharge of his duty, to which he was also encouraged by having received the approbation of the church to preach the gospel.

In 1782, he moved into the State of Georgia with his motherless little boy, and united with the Red's creek church, under the care of Elder L. Savage, in Columbia county. He preached among them, and traveled as he had opportunity for two or three years. Having gained their approbation and esteem, he was called to ordination, and came under the imposition of hands by a presbytery, namely, Elders L. Savage, D. Tinsly, S. Walker and A. Marshall, in 1785. With these excellent men he lived in high esteem, both as a christian and as a minister, during their lives. He now went forth as a missionary of the cross, filled with a fervid zeal for the Lord and an ardent love for the souls of men. He soon acquired general esteem, and his career promised, as it has by the grace of God accomplished, much usefulness. He married his second wife in 1786, Miss Rebecca Carlton, who was his mourning relict. She proved to be a help *meet* for him indeed, and "*helped him much in the gospel.*" Of the twelve children, three of the sons and an infant daughter, as also his first born son, are gone to their long home. One of the sons has since the death of his father, been ordained to the gospel ministry. The latter is a hopeful exhorter; and the other three are moral and respectable citizens. The three daughters all profess hope in Christ.

It was not long before our brother attracted the attention of the churches, and was called into their service. The first church he was engaged with, was situated on Briar creek, in Burke county, at Botsford's old meeting-house.

This church was constituted before the revolutionary war, under the ministry of that venerable man of God, Rev. Edmund Botsford, after whom it is called to this day. During the war it had dwindled almost to extinction; but after his connection with it, the work of the Lord prospered under his labors. And in one year he had the unspeakable joy to lead seventy hopefully redeemed sinners into the yielding stream, and bury them in baptism with Christ, in hope of a glorious resurrection with him into eternal life. The work spread and two other churches were constituted, and the foundation of another was laid, which afterwards was built up. The two constituted were at Buckhead and Mobley's pond. In the former he baptized about fifty; and many others in the latter, as

well as at Rocky creek, a branch of one of the churches. But falling sick, and remaining with his family in a declined state of health, he deemed it expedient to leave the low country. He moved to Wilkes county, and settled on a farm on Clark's creek, which was his unchanged residence till death. Here he soon became a member, and the pastor of the church at Clark's station.

He undertook the pastoral care of this church about the year 1789, and continued it about fifteen years. During this period he enjoyed much satisfaction. He had the esteem and confidence of church and people; and labored much night and day for their good. His zeal and fervent mind for the prosperity of the church and for the salvation of his congregation are embalmed with his devout prayers and many tears, in the tenderest recollections of his numerous and affectionate surviving friends. "But the season was barren—a wide spreading religious dearth afflicted the State in many sections, and few churches suffered more than that at Clark's station. From the records of the Association it appears, very few were added to this church by baptism during his connection with it. At length a contention took place in the church, which disposed him to resign his office, and to unite himself with his sister church at Fishing creek.

Of this church also, he became the pastor a few years before his death. In this relation he continued as the pastor in much affection, till age and disease made it necessary to retire from the office. But he continued a member in much christian love and esteem with all the brethren till his death. The church was in a very declined state when he joined it, and received but few additions, (chiefly of blacks.) Of late, however, a happy revival has taken place, and within two years nearly a hundred members have been added. It is now in a good state of resuscitation and joyful increase.

He was called to the pastoral supply of several other churches, according to the custom in this part of the country, of having only *one* church meeting in a month. In this relation he was engaged with the church in Elbert county, at Hebron.

He had been instrumental in gathering and constituting this church in the early part of his evangelical ministry, but when

he moved down the country, Jeremiah Walker, from Virginia, became their pastor. He had been the subject of most shameful apostacy, and professing restoration, he also professed a change of sentiment, and adopted certain unscriptural opinions. He was instrumental in drawing off a part of the members to his sentiments, and soon (for his powers of argumentation were great,) spread the defection into other churches, and succeeded, by the help of some other preachers, in effecting a division in the Association. This division among the Baptists (for at this time there was only one Baptist Association in Georgia,) filled the State with controversy. In those severe conflicts which tried men's souls, our beloved brother was much shaken. He was affectionately connected with several of the seceding party, and very much so with Mr. Walker, which circumstance contributed not a little to his indecision and want of firmness. But it pleased the Lord, as he believed, to save him from this unsoundness of mind, and more than ever to confirm his sentiments respecting the sovereign and free grace of God. In reference to this fact only a little before his death, he wrote to a friend thus: "My life is just gone—but had I a thousand lives and ten thousand tongues, I would willingly spend them all in the *delightful* work—in preaching the *same* doctrines, and in the *same* denomination. I say the *same doctrine*, for *once* the great Jeremiah Walker had well nigh led me to embrace the *Arminian* sentiments. Had it not been for my experience, the works of Providence and grace, more especially the character and goodness of God, I should have embraced those delusive errors." However, after his engagement with the regular part of this church, the death of Mr. Walker occurred, and his influence died with him. Several of the disaffected members returned and sought union again with their deserted brethren, and better times ensued. He had the happiness of receiving sixty or seventy to baptism and the fellowship of the church in the term of his service with them, which was about twenty-five years. But the meeting-house being situated between Broad and Savannah rivers, and other churches being constituted in more commodious places contiguous, and the number of members diminishing by deaths and removals, the church

was regularly dissolved and the members united with the adjoining churches.

Our brother was early in his ministry engaged with the church at Rocky Spring.

The church was situated in Wilkes (now Lincoln) county, near the Savannah river. Here he labored with good effect and much harmony and christian affection for thirty years. He enjoyed two precious revivals, and baptized many happy believers. His own is, "That in one of these gracious seasons I baptized near by one hundred," and it is a fair calculation that in the other, and at all times, he did not receive less than one hundred. But we have no data at hand which will precisely show how many. The veneration and christian estimation in which he was held by church and people, fully appears in a letter and resolution he received from them on the occasion of his leaving.

He served the church also as a pastoral supply for twenty years or more at Newford.

This church lies in the northeast of Wilkes county, and here the labors of our brother were blessed with two precious revivals, in which he baptized more than a hundred, and saw the work of the Lord prosper in his hands. Here he labored until afflictions, a few years before his death, made it necessary to retire from all his pastoral services.

In the same capacity he also attended a church in South Carolina, at Buffalo. In this church he had not the happiness to enjoy much success. He continued his labors for five years, baptized a few only, and declined his attendance. He then gave his services to the church at Greenwood. Here he enjoyed a good degree of success. In the short time he was engaged with this church he baptized about fifty. But some young ministers being raised up, after two years he left the church to their care and retired.

In the course of his ministry, which continued upwards of forty years, he aided in the constitution of five churches and in the ordination of twenty-one ministers, and was the instrument of much usefulness. He died in a good old age of seventy-three years, highly esteemed for his work's sake. In his civil and social life he was innocent, honorable and generous. As a

christian, he was devoted and persevering. As a minister, in prayer fervent, in exhortation warm, in doctrine clear—in all, ardent, zealous and indefatigable. He lived as he died, in the Lord. His views of himself were very humble; he walked much in the vale of tears, and conversed much with his own heart. He often complained of his want of spiritual comforts to his confidential religious friends. Yet he was often on the mount enjoying the light of heaven and of God.

He was particularly anxious for the salvation of his children. He was zealous to “bring them up in the nurture and admonition of the Lord.” He poured out his prayers and strong cries to God for them; yet he saw no lasting symptoms of permanent hope until they were all grown and chiefly settled in families. This gave him “great heaviness and continual sorrow in his heart.” He made several unsuccessful efforts to have them all assembled together *once* before he died, that he might detail to them his own christian experience and ground of hope, and address to them, as it were, his dying admonition. This he effected, in connection with a meeting to be continued several days, held at the church near him, some time before his death. One evening they all repaired to his house together with several of his brethren in the ministry, and having called the attention of all, he stated his earnest desire for their salvation, and his reasons for wishing them all together and the design of his address. He then rehearsed at length his religious experience and hope of salvation, and with much affection and earnestness exhorted them to flee from the wrath to come—to Jesus Christ the only Saviour. All was solemn, impressive and interesting.

It pleased God, a little before his decease, to bring his son, named after himself, to the hope of the gospel, and to incline his mind to the ministry. His daughters soon after became hopeful believers, and, just before his death, another son made a declaration of his faith in Christ and transmitted an account of his experience to his father, but it was not received by the family until it was too late.

Our beloved brother was the subject of severe and protracted afflictions, which he bore with patience and fortitude. In addition to many other infirmities he lost his hearing. This was

truly an affliction to him, as it broke off almost altogether his social enjoyments and intercourse. But it was observed that though he could not hear himself speak, he preached with more ardor and clearness than before. About two years before his decease he was sick, in the view of all his friends and of himself, unto death. He was happily sustained in his religious feelings. His beloved pastor, Rev. James Armstrong, visited him, to whom he said, "After my departure, I wish you, or my brother Jesse Mercer—if he returns home in time, (for he was in New York, attending the General Convention,)—to deliver a discourse to my friends and brethren, from II. Corinthians, v. 8." But it was the will of God to raise him up, and he afterwards enjoyed pretty good health, and traveled and preached considerably. His last tour was to attend the General Association of Georgia, where he preached the closing sermon, under sensible indications, as was reported by them that heard him, that it was to be his last.

In his final sickness he languished for many days. His faith was fixed and his soul serene. When prayer was about to be made, he perceiving it, said, "Pray not for my recovery, for I wish to go." When almost past articulation, he said to his much beloved brother Mercer, in broken accents, "I believe I shall die of this disease.

"O, for some angel bands to bear
My soul up to the skies,
Where years of long salvation roll,
And glory never dies."

His pain in some measure ceased for some time before his death, and he lay quite composed, waiting till his change should come, which occurred on the afternoon of June 5th, 1828. His remains were deposited in his own grave-yard, at his late residence. A short time after, his funeral sermon was preached by Mr. Mercer, from the text of his choice, "Willing rather to be absent from the body, and to be present with the Lord."

EDMUND BYNE.

This eminently pious and laborious servant of Christ was born and brought up to manhood in King and Queen county, Virginia. He was impressed with the reality and importance of divine things by the following dream, while he was yet a child: It seemed as if the judgment day had come. He saw Christ, the judge, sitting on a dazzling throne. Men were called, one by one, before him, and received their eternal doom. When it came to his turn, he was compelled to approach the judge. A large book was opened, in which he was required to read; and, to his utter astonishment, he saw therein a catalogue of all the sins he had ever committed. When he had read over the list, the judge looked upon him with a stern countenance, and demanded of him whether he was "guilty or not guilty?" He was about to open his mouth to pass sentence upon himself, when his agitation caused him to awake. The seriousness which ensued gave his parents (who were members of the high church) great anxiety. They supposed their son, who was a promising youth, to be somewhat deranged. Accordingly, blisters were applied to his head, and he was treated otherwise as a lunatic.

After this, his convictions were deepened by a public discussion between one Iverson Lewis (an uncle of his) and an Episcopal clergyman, on the subject of religion. Mr. Lewis was not then a professor, but afterwards became an eminent Baptist preacher in Virginia. He undertook to convince the clergyman and his members that they were all going to perdition together, and that, too, from the scriptures. His quotations were such as made solemn impressions on the mind of young Byne.

At what precise age he was converted, is not known. But he was a man of family when he was baptized, as will hereafter appear. At the time he obtained a hope in the pardoning mercy of God, he had agreed to run a horse-race, on which a large amount of money was bet. Horse-racing and dancing were so common in Virginia in those days, it was almost impossible to live and not be connected with them in some way. As soon as Mr. Byne felt the love of God in his heart, he went

to his opponent in the race and tried to get off from his engagement to run. He was flatly told, if he did not run he should pay the bet. "Well," said Byne, "I'll run; but, if I win, (which I am sure I shall do,) I'll give every dollar to some charitable object." An immense crowd was collected on the race-field. Mr. Byne won the race, as he expected. When he had received the purse, he called the attention of the crowd, informed them of his effort to get off from running the race, and of his intention to devote the contents of the purse to charitable purposes, and closed by exhorting them to turn to the Lord. "And now," said he, "I shall run no other race except one—that is, the race to heaven. Farewell!"

When the Baptists began to preach in Virginia, he went to hear them, much against the wishes of his relatives and friends. Having been taught by them the way of the Lord more perfectly, he resolved to submit to the ordinance of baptism. When he went down into the water, his oldest son (then a youth, not fully grown,) rode into the stream, threatening to horsewhip the minister. To such indignities and insults did our fathers have to submit in those days! Not many years thereafter, this young man, who had married and settled some distance from his father, was himself brought to a saving acquaintance with Christ. He and his father set out simultaneously to visit each other on the joyous occasion. They approached one another on the road—but the son was so absorbed in devotion, his eyes following heavenwards where his thoughts led, as not to discover his father until they met. "John, where are you going?" "To heaven," was the immediate reply. The father and son rushed into each others arms, and a scene followed upon which God smiled, and over which angels rejoiced.

In 1785, Mr. Byne and several other families from Virginia landed in Savannah. They had a most boisterous and dangerous passage out, having been at sea six weeks, most of the time driven with the tempests hither and thither. Having letters of introduction to the Governor of Georgia, they were kindly received, and had a house furnished them for temporary use by that excellent functionary. Mr. Byne soon found a home in Burke county, where he lived, and labored, and died.

He and his wife had not long been settled in their new abode,

when news reached them of a glorious revival of religion, then prevailing in Virginia. Mr. Byne had commenced preaching before he came to Georgia; and now his spirit was so stirred within him, that he and his wife went throughout the neighborhood, from house to house, exhorting the people and praying with them. Religion was a hissing and a by-word in Burke county; but as these pious souls sent up their prayers, with strong cries and tears, the Lord avenged them speedily. Under his preaching, many souls were born into Zion. The Rocky creek church called Mr. Byne to ordination, which he had several times declined in his native State. Now, he felt it his duty to yield to the wishes of his brethren, and especially of those who had recently been converted under his ministry. Accordingly, he was ordained by David Tinsley and Loveless Savidge, and soon baptized some seventy or eighty persons.

Though of some eccentricity of character, he was nevertheless a *fearless* and *faithful* servant of the Lord, as will appear from the following anecdotes. Not long after he joined the church, he was invited by some of his former companions in sin to attend a dancing party, which he engaged to do, *on condition*, expressly agreed to, that he should give direction to all the exercises of the evening. When the party assembled, Mr. Byne appeared in their midst, accompanied by several church members, who were good singers. The violin at length sent forth its enlivening notes, when a young lady stepped up to him, and invited the preacher to lead in the dance. He politely took her arm, stepped out on the floor, required the music to cease, and after reminding the managers of the condition upon which he agreed to attend, struck up a spiritual song. The church members immediately joined him. The song concluded, he engaged in prayer. Another song was followed by a second prayer. By this time tears were flowing from many eyes. The ball was converted into a prayer meeting. The people of the house, with others of the company, became pious, and this was the last dance ever attempted to be held there. After his removal to Georgia, he was in the habit of preaching at Waynesboro, in Burke county. A certain Mr. Jones, who was unfriendly to religion, threatened that if Mr. Byne came again to Waynesboro to preach, he intended to give him a text that

would puzzle him. Sure enough, the next time he rose before the people, Mr. Jones was there, and demanded of Mr. Byne to preach without meditation from the words, "Ye serpents, ye generation of vipers, who hath warned you to flee from the wrath that is to come!" So little did Mr. Jones know about the Scriptures, that he understood the words according to their *literal* meaning. It was a good weapon for Mr. Byne, and it was said he used it to such effect that Mr. Jones declared he "never would give another Baptist preacher a cudgel with which to beat his own head."

When advanced in life, his infirmities were such as to render it necessary that he should resign all pastoral charges. He had been a most laborious and self-denying preacher. No state of weather, however inclement, could stop him from his appointments. When the rain poured in torrents, he would put on his great-coat, wrap a blanket about his shoulders, and post off to his meetings. Though confined mostly to his house for several months preceding his death, yet a short time before his departure he insisted on being propped up with pillows in his carriage and conveyed to the regular meeting of the church of which he was a member. He was helped into the meeting-house, and, being bolstered up in front of the pulpit, he addressed the congregation for the last time. He spoke as a dying man indeed! It was a solemn and affecting season. Several afterwards joined the church who dated their awakening from these last words of God's aged servant. He returned to his home to die, which solemn event took place in February, 1814.

DOZIER THORNTON.

The subject of this notice was also a Virginian. Lunenburg county was the place of his birth, which occurred April 14th, 1755. His father's name was Mark Thornton, and his mother's Susannah Dozier. The former was a High Churchman and the latter a Baptist. In youth he was fond of playing on the violin and other instruments. When he left the paternal roof, he engaged in the business of *overseeing* in the upper part of North Carolina, where he had opportunities of hearing the gospel from the lips of a Baptist minister of the name of Lunsford.

The word was sanctified to his conviction, and after enduring great distress of mind for several weeks, he was enabled to embrace Christ as his Saviour while following his plough in the field. He immediately ungeared his horse, went to the house of his employer, (a widow woman,) and told her and the family of the great things God had done for his soul. He then asked permission to talk to the servants, which being granted, he exhorted them to forsake their sins and turn to God. Thus he began to preach Jesus before he joined the church. He was baptized by Elder Lunsford, and soon thereafter ordained by him and others.

He soon extended his labors far and wide, and preached incessantly. Several churches were raised up as the fruits of his early labors. After his marriage to a Miss Hill, he removed to Georgia and settled in Elbert county, about the year 1784.

The brethren in North Carolina whom he left so reluctantly, obtained a promise from him to visit them as often as possible. He accordingly made several tours back to the old North State in one of which he experienced a gracious revival in one of his old churches and baptized a considerable number. During his journeys to and from North Carolina, many things occurred which are worthy of being recorded. A few of these only can we introduce here. Stopping at a house one evening, where he intended to pass the night, he saw some signs which led him to inquire of his host "If the family had been to meeting?" "Yes." "To a Baptist meeting?" "No, they are people that I hate; I would not give house room to any of them." "You must, then, turn me out of doors, for I am Baptist. But what objections have you to the Baptists?" "They are an ignorant people, and I will not come down so low as to talk to them." His horse was immediately brought out, and our preacher left the inhospitable abode of his Episcopal landlord.

On another occasion, he met a female near one of his appointments, whom he asked, "Have you heard of meeting such a place?" "Yes." "Are you not going?" "No, I cannot go; I have no shoes to wear." Having passed her a short distance, it occurred to him that he had but one dollar; yet, the scripture came to his mind, "He that giveth to the poor,"

lendeth to the Lord," he turned around, and calling the woman, gave her that *one dollar*, telling her to buy herself shoes and go to meeting hereafter—then went on his way with a light heart. He was then three hundred miles from home, and not a cent in his pocket. Having reached his appointment and preached, however, his brethren (who knew nothing of his want of funds,) presented him with *four dollars*.

Late one evening he rode up to a house. The woman was engaged in milking cows. The first salutation was, "I say, good woman, are you a christian?" "I hope so?" Having obtained her husband's consent to pass the night with them, he alighted. Supper over, he asked the woman to give a reason for *the hope* she professed. She related a sound christian experience, whereupon he inquired, "Why have you not been baptized?" "It is what I have greatly desired, but there is no church within some forty miles of us, and I have as yet had no opportunity to obey the Saviour's command in this matter." "Are you willing for me to baptize you now?" "Yes, by all means." A torch was soon prepared by her husband; they three repaired to a creek some half a mile distant, where he buried this believing woman in baptism. The next morning he left with her a certificate of her baptism and proceeded on his tour.

The same day he came in sight of a fine dwelling, discoverable through a beautiful avenue, shaded with trees on either side. A strong impression came upon his mind to go up to the house and pray for its inhabitants. Without hesitation, he turned up the avenue. The lady came to the door, to whom he promptly stated his errand. She kindly invited him to alight and come in, and though neither she nor any of the family made any pretensions to religion, the *strange preacher* was treated with great respect. The husband being absent, the lady, two sons and two daughters, with the domestics, listened to the good man's exhortation, his song, and bowed with him in prayer, while he fervently plead with God on their behalf. This done, he bade them farewell and departed, expecting to see them no more this side of the eternal world. Several months afterwards, two strange young men came into Elbert county, inquiring for Rev. Dozier Thornton, who proved to be

the sons of the family above referred to, and who, with their mother and sisters, had, by his visit, all been awakened to a sense of their lost condition as sinners, had been hopefully converted, and had now traveled all the way from North Carolina to seek baptism at the hands of him whose prayer had been answered in their salvation. They were accordingly baptized, and returned homewards rejoicing.

For a time, in connection with Thomas Johnson and Littleton Meeks, he acted as a missionary to the Cherokee Indians.

A flourishing church, situated on Hightower river, was constituted and kept up among them until their emigration to the West. In this service he endured great deprivations and hardships. Once he and Littleton Meeks lost their way among the mountains, and after traveling until a late hour at night, they were compelled to take up in the woods, without fire or food, and wait for the dawning of the day. They were prevented from closing their eyes in sleep by the barking of the foxes and the howling of wolves.

The churches at Dover's creek and Van's creek were raised up under his ministry soon after he came to Georgia, of which he was pastor near forty years, with the exception of about twenty months, which he spent in Kentucky. He removed to that State with a view to a permanent residence, but soon became convinced that he was not acting under the guidance of Providence, and returned to his old neighborhood in Elbert county, where he spent the remainder of his life. It is related of him that on one of his journeys to Kentucky he fell in with a family among the mountains, living in a small, fertile valley, which was thickly settled by a most irreligious community. Finding out that he was a preacher, they invited him to stop for the night, promising that they would *blow the horn* in a certain manner, which would cause the neighbors to collect, when he could preach to them. He was the more willing to comply when he was assured there had not been a sermon preached among them for twelve years. About sunset *the horn was accordingly blown*, and he had a congregation of about thirty, to whom he dispensed the word. The most of them were much affected and begged him to leave an appointment for his return. He accordingly agreed to preach to them again on a certain

evening on his way home. When he did return, however, it was with several other travelers, with whom he was desirous to keep company through the Indian nation, as it was perilous to pass through that region alone. As they would not wait, however, he permitted them to leave him behind. His meeting in the valley of the mountains was one of so much interest, that he concluded to continue waiting upon the Lord several days. He accordingly held a *protracted meeting*, baptized a goodly number of believers, whom he constituted into a church. With one of their number, who seemed to possess a gift for teaching, he left his Bible and hymn book, admonishing him and his brethren to continue faithful unto death.

About a year afterwards, Mr. Thornton, after spending a restless night, rose early one morning and told his wife he must go and see his children whom he had left in the wilderness. The same day he was on the road. When he reached the valley, to his surprise he found the people had erected a comfortable house for the worship of God, and that many others had experienced saving grace through the instrumentality of him with whom he had left his Bible and hymn book. This brother Mr. Thornton ordained, the new converts were baptized, they were all commended to the care of the Good Shepherd, and he bade them farewell, to see their faces no more on earth.

He raised eight sons and eleven daughters, all of whom are members of the church except one. Rev. Reuben Thornton, an excellent minister, was one of his children. He departed this life in Franklin county, in this State, in September, 1843, in the ninetieth year of his age.

THOMAS WALSH,

Of Irish descent, was born in Savannah, Georgia, about 1800, and was apprenticed to the printing business. He united with the Methodists, but expressed scruples about their baptism. He was licensed to preach, and sent to Athens to prepare for college, sustained by the Georgia Education Society. While at Athens, his previous convictions of duty about baptism returned, and he could not be silent. He writes his wife, (then

in Savannah,) who it seems had long been convinced of the duty of following the Saviour, and she entreats him to return to that city, that they may both be baptized together.

Mr. Walsh was attempted to be dissuaded from joining the Baptists by a distinguished Methodist minister, who represented the Calvinistic faith in most horrible colors. This for a while staggered the young disciple. He desired baptism from an authorized administrator, but he could not adopt the Baptist faith with its supposed decrees and partial election. Soon after this, Fuller's works fell into his hands. After reading them, he found no difficulty, for, said he, "If these be the views of the Baptists, I can adopt them with all my heart."

After his baptism in Savannah, by Rev. H. O. Wyer, he removed his family to Athens, was taken under the patronage of the Georgia Baptist Convention, and advised to take a regular collegiate course. But he was poor, and the support he received was not actually sufficient to relieve his wants. One day he went to purchase a little sugar with the last dollar he possessed. He expended three-fourths of his all, and returning to the post-office in a despairing state of mind, was told there was a letter for him—postage twenty-five cents. He hesitated about expending his last cent, but, on opening the letter, found enclosed twenty dollars. The kind donor was never known to him.

After remaining a year or two in college he returned to Savannah, where he acted for a time as city missionary. In this sphere he was eminently useful, but continued in it only about a year, when he was called to the pastoral charge of Robertsville church, South Carolina. To this enlightened and wealthy church he greatly endeared himself; yet, owing mainly to the state of his health, he was induced to remove hence to Coosahatchie. While in South Carolina he received ample support, and was thus enabled to devote all his energies to the improvement of his mind. The consequence was, he rose rapidly in reputation and was soon considered one of the ablest ministers in the Savannah River Association, and, indeed, in the State. He had been to attend a session of that body in 1833, was taken sick at Dr. Ayre's, and lived only some two weeks. His remains were taken back to Coosahatchie.

He was accused after his death of leaning towards the Episcopalians, and the report went out that if he had lived he would have joined that denomination. The only ground for this report was the friendship between Mr. Walsh and the Episcopal minister of Coosahatchie. He was a man of an amiable and affectionate disposition, and was a speaker of rare talents. Few men of his age were so eloquent.

VINCENT THARP,

A native of Virginia, was born in 1760, and bore arms in the cause of his country towards the close of the revolutionary war. His first wife was a Miss Rogers, by whom he had two children, a son and a daughter. During his first marriage he removed to South Carolina, and thence with his second wife, a Miss Persons, to Warren county, in this State. Owing to the hardness of the times, and his being a poor man, he learned the gunsmith's trade, and was said to be a superior workman. Before he entered upon the ministry he acted as a magistrate in his neighborhood. He was baptized into Briar Creek church, Warren county, and was also licensed and ordained there, about the year 1800. He served that church as pastor several years, also Sweetwater and Rocky Creek, in Burke county. Soon after the purchase, which extended to the Ocmulgee river, he removed to Twiggs county, where many of his descendants are still to be found, and who are among the most respectable and wealthy citizens of the county. Among these may be mentioned *Rev. Charnick Tharp*, a son, and *Rev. B. F. Tharp*, (now of Houston county,) a grand-son.

He was a member and the pastor of Stone Creek church, now one of the most flourishing churches in the State. That church was gathered under Rev. Henry Hooten, who resigned in favor of Mr. Tharp. His labors here and elsewhere were owned of the Lord in the salvation of many souls. To the time of his death he was moderator of the Ebenezer Association. *Benevolence* and *hospitality* were prominent traits in his character. He was always "careful to entertain strangers," and his house was the home of God's people, of every name. He delighted in the society of certain brethren, Polhill, Franklin,

Ross, Rhodes, Baker, Maginty, Mercer and others, by whom he was frequently visited. He died in 1825, in the triumphs of that faith which he had so long preached to others. His end was peace.

JEREMIAH REEVES, JR.

Jeremiah Reeves, Jr., was the second son of Jeremiah Reeves, Sr., and Jane, his wife, whose maiden name was Brazile. He was born in Halifax county, North Carolina, on the third day of November, 1772, and removed with his father's family to Georgia in his twelfth year. He obtained hope that God for Christ's sake had pardoned his sins, in the year 1804—was added to the Church at Sardis, Wilkes county, Georgia, in the same year. "With regard to his conviction or conversion I* have no data but my own recollection. One incident is now fresh, because at the time it made a most powerful impression. I was then in my eighth year; he was a man of *lively* turn of mind and fond of *such* company. Now for the incident. I went in company with him to a distillery in the neighborhood; (I have heard him say since, in relating his experience, he went there to try to drive off his melancholy feelings.) While there, I saw him once or more shedding tears, which affected me. We, however, left for home; when about half the distance, he stopped and wept aloud. Said he to me, "Son, go home and tell your mother I am such a vile sinner I believe the Lord is about to kill me." I obeyed, went home; he left the road and went into the woods. My mother, on my arrival, went in search; found him near night, and brought him home, still weeping. During the night he found deliverance; prayed with the family next morning, which I have no recollection of his ever failing to do, night and morning, from that time till his death. He held family prayers always, when even confined to a sick bed."

He was chosen and ordained to the office of deacon of Sardis church in 1806, and commenced public exercise in prayer and exhortation soon after he united with the church. In 1813, the church at Skull Shoals sent an invitation to him, as also the church at Sardis, to take the pastoral charge of them.

*His son, A. E. Reeves.

Sardis church submitted the matter to him, requesting him to relate his call to the ministry, which he did. But he being somewhat undetermined with regard to his fitness, requested an indefinite suspension of the matter. The church, however, proceeded to license him at the next conference, (he having become more reconciled,) in the words of the church minutes, "for further proof of his ministry." At the July conference, 1813, the church agreed to call a presbytery for the purpose of his ordination. Wednesday after the fourth Sabbath in August, 1813, was the day set apart. The presbytery, composed of Matthews, Rhodes and Davis, met according to appointment, and proceeded to his ordination. He then responded to the call of the churches above named, and became their pastor in the same year. In the year 1815, having received a call from a church in Clarke county, and from one in Morgan, he removed from Wilkes to the former county. His labors were confined to those and contiguous counties for eight years, serving the three churches alluded to a portion of the time. In 1823, being impressed that it was his duty to change his field of labor, to some extent, and having received a call from two churches in Jackson county, he removed to said county, serving one church still (Mar's Hill) in Clarke county, and Walnut Fork and Academy, in Jackson. Here (a brother, I. Davis, from that county, writes me) "he encountered considerable difficulty and persecution on account of his stern advocacy of the mission and temperance cause. The Association (the Sarepta) in which he was then thrown, was *anti*. At that time he persevered temperately but firmly, till he became instrumental in forming many societies throughout the bounds of the Association, and also the means of getting up a good missionary spirit."

While resident in Jackson county, he received an appointment from the Georgia Baptist Convention. His field of labor was mostly confined to the Cherokee country. He traveled two years through that section, part of the time on his own account, and part under appointment of the Convention; met with and encountered many hardships, as the country was wild and just settling up. He was one of the first pioneers to that section of the State—aided in constituting several churches,

ordained deacons, formed temperance societies, and inculcated the missionary spirit wherever his lot was cast.

He was married to Mary Echols in the year 1794, in the twenty-second year of his age. She united with the church a short time after he did; was the mother of nine children—five sons and four daughters. Two of the daughters are dead and two living. Five sons yet living, three of them members of the church, and both daughters also. The old lady survived him several years.

His labors as a minister was not characterized by any great accessions at any one time to his churches, but by gradual increase of such as wore well. His churches were generally well disciplined. It was his practice to urge strenuously and to have kept up weekly prayer meetings at the respective meeting-houses he attended, or in the neighborhood. Prayer was always his great weapon of defense. He prayed much. "I recollect an incident, which is as follows: An individual in the neighborhood, a wicked man, fell out with the old man; rode up to the gate one day and called father out, abused him much, threatening to sue him. He replied calmly to the threat by saying, 'I will sue you, too.' 'Sue me?' was the inquiry, accompanied with abuse. 'Yes, I will sue you at the court of heaven. There it is where I institute all my suits, and where I enter all my appeals, and have hitherto had justice done me, and I am sure I will have it again.' In his family worship, and I presume in private, he did not fail for some time to present this man's case to a throne of grace. The consequence was, that after the lapse of time, that man became his friend without any explanation on the part of father.

"He died at my house, at Mount Zion, on the 27th of January, 1737, in the sixty-fifth year of his age. His remains were interred in the burying ground of the Baptist church at said village.

"He was then on a tour of several weeks' appointments in the low country. He preached, sang and prayed at intervals during his whole sickness, which lasted some two weeks, during which time he would frequently urge me to take him in some vehicle to meet his appointments, remarking that it was a settled principle with him not to disappoint a congregation. To-

ward the latter part of his illness he lost the power of recollection, but seemed to retain his rationality. A few incidents in a short way :

“When he was found to be sinking, the physician prescribed brandy-toddy. (He at this time could not tell what was his own, the name of his companion, or any of his children, or that he had any family.) The toddy was offered; he refused, which was the first thing refused from the hands of his physician or friends during his illness, remarking in his own words, “That is the old Prince—I cannot encounter him; I know his power too well. I have long since declared against him.” As remarked, he seemed to have lost the power of recollection, from the fact we could not bring his mind to bear upon any circumstance in his former days. All seemed to be lost so far as pertained to the things of this world. But speak of the Saviour, or God the Father, or of heaven, he was as perfectly conversant as at any time in his life, and when he could not tell his own name, would quote scripture as correctly, sing hymns, pray as connectedly and as appropriately as I ever heard him. Not an hour before his death, Mr. Bryan, a Presbyterian brother, was asked to pray. He accordingly sang; father joined in the singing; would wait for the giving out of the lines, as the rest of us. When we knelt down, father commenced audibly to pray as Mr. Bryan did; both prayed. He closed before Mr. Bryan, continued to respond to Mr. Bryan’s petitions until he closed—and yet could not tell where he was!

“He bore his affliction with patient resignation, was sensible of his death, and possessed strong confidence of his acceptance with God.”

JABEZ PLEIADES MARSHALL.

Jabez P. Marshall was the eldest son of the venerable and lamented Abraham Marshall. He had an only brother, and they were the only children of their father; and as they were the children of rather his old age, like Jacob of old, he entertained for them a peculiar fondness. Jabez grew up rather in a prodigal way; full of the fashion and the pride of life, he exhibited very little regard for religion, though his father took great

care to bring him up in the nurture and admonition of the Lord. He was desirous also to afford him every opportunity for improvement and for the acquisition of that knowledge which he thought necessary to his future usefulness. Still, however, Jabez was bent upon a course of evil, frivolity and vanity. While at college in Athens, Georgia, he was very wild, and seemed more like a son of an infidel than of a pious, gospel minister. Some of his friends feared that all the care and expense of his anxious father would be lost or turned to bad account.

But it was pleasing to the Lord, about the time our young friend graduated, or soon after, to bring his mind under serious conviction for sin. He saw himself a sinner, justly condemned by the holy law and exposed to everlasting wrath and misery. He knew not what to do. It was then that he inquired anxiously what he must do to be saved? but could find no relief by all that he could do, until he at length came to rely simply and alone upon Christ and him crucified. In him he saw a righteousness every way sufficient to justify him against all the claims of Divine Justice, to pardon all his sins, though mountain high in magnitude and in number, and to render him accepted in the beloved. Upon this he united with the church at the Kiokee, and soon after began to exhort his fellow-men to flee from the wrath to come. In due time he was licensed to preach, and not a great while thereafter he was ordained to the work of the ministry.

There was something in our young brother, perhaps constitutional, which gave him an air of vanity and fickleness, and from which many of his friends feared for his success; but he rose above all their fears, and soon convinced them that he was a chosen vessel of the Lord to be an able minister of the New Testament. He succeeded his father in the pastoral office in the Kiokee church, in which he served with increasing affection and usefulness until his death.

As regards his religious sentiments, he was strictly a *predestinarian*. His theme was free grace. He believed that man, as a sinner, is totally depraved—dead in trespasses and sins, so that nothing good can be done until that state is changed; and that this can be done alone by the spirit of life in Christ Jesus.

But still he held men to be morally bound to obey God, according to his righteous claims on them as rational beings, accountable for the right use of their natural powers, and justly condemned for not rendering them back to God in holy obedience. That none did this, and consequently all were justly condemned. He inculcated practical religion on professors as the only evidence of a gracious state and the means whereby they can glorify God. He was a thorough-going missionary, and engaged in all the benevolent plans of the day, zealously advocating every scheme which seemed to be calculated to carry out the commission and fulfill the commands of Christ.

As a preacher he was studious, aiming constantly at a strict compliance with the injunction of Paul on Timothy, regarding it as an injunction alike upon all that minister in holy things: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." As the priests were to bring none but beaten oil into the tabernacle for light, our brother thought it wrong for him to bring discourses into the church, which cost him no care, and in this sense attempt to worship God with unbeaten oil.

In the delivery of his sermons he was clear, zealous and touching. Sometimes, apart from his eccentricities, which were regretted by his friends, he was eloquent and profound.

As regards his general course, he was persevering, punctual and indefatigable. His body was frail and his constitution weak. It is believed his incessant labors and the little care he seemed to take of himself, were the cause, speaking after the manner of men, of his early removal. The immediate cause of his death was the measles, which excited the latent diseases of his constitution, baffled all medical skill, and terminated his earthly existence, in April, 1832.

JEPHTHA VINING.

Very little of the early life of this veteran soldier of the cross is known. Where he was born, or where educated; where or when he entered upon the work of the ministry, is alike hidden in the obscurity of the past. The first account we have of him is, in 1755 he was a messenger of the Lynch's creek church

in the Charleston Association. He is marked in the minutes as a minister, and the presumption is, was at this time, pastor of the church. He appears again as the representative of the Upper Fork of Lynch's creek, and this is all the record we find of him in the Charleston Association.

But from sundry persons who have emigrated from that part of South Carolina to this State, with whom we have had an intimate acquaintance, some of whom were members of the said Lynch's creek church, and who sat under his ministry, we have learned that he was a zealous, faithful and very successful minister of the gospel. He, it is believed, was instrumental in rearing up several churches in that section before he removed to Georgia, which was during, or soon after the revolutionary war. It appears he settled upon the Rocky Comfort creek, about twelve miles above Louisville. Here he commenced preaching, and soon raised a church, which was called Providence, and is still in existence.

Having lost his wife at this place, he, some time after, sought and found another, about twenty miles above, on the Ogeechee river, to which place he removed his residence, and immediately commenced preaching at a Mr. Fowler's, where his ministry was so blessed that a church was constituted, and still exists as the Long Creek church of Ogeechee. He was called to the pastoral care of this church, whilst he continued also to supply the Providence church. He was instrumental in getting up some other preaching establishments, but whether he acted as pastor in any, save the two already mentioned, does not certainly appear. He closed his distinguished and useful life about the year 1787, in full belief of the truth of those doctrines he had advocated during his long and successful ministry.

Mr. Vining was a firm believer in the Calvinistic doctrines, and, of course, constantly defended them—such as election, predestination, effectual calling, and the final perseverance of the saints through grace to eternal glory. These were his constant and favorite topics. It has been, we know, the opinion of many that the preaching of these doctrines is not favorable to the conversion of sinners; but the reverse of this was manifested in the ministry of Mr. Vining. He preached the doctrine of election without reserve. It was his theme, and yet few have

been more successful in the conversion of sinners to God, and in promoting practical godliness in the churches.

REV. SAMUEL SPRY LAW.

The Rev. Samuel Spry Law, the son of Joseph and Elizabeth Law, was born in Liberty county, Georgia, in the year 1774. His father removed from Charleston, South Carolina, some years before the birth of his son, Samuel, and settled on the seaboard of Liberty county, and engaged in planting. He was a man of piety—a member of the Episcopal church—of strict integrity and great firmness. His mother, whose maiden name was Spry, was a woman of uncommon fortitude, as we may learn from a little incident in her life, which occurred during the darkest period of the revolutionary war. On one occasion, while her husband was absent from home, their house was plundered by the tories. She was alone with her children. Upon leaving, they attempted to set fire to the house, but to this she would not submit. As soon as they had kindled a fire, she extinguished it, for which she was knocked down. They attempted to fire the building the second time, and the second time she put the fire out and was knocked down. This was repeated the third time, when some of the party, with a little more feeling than the rest, persuaded their companions to desist and not burn the house. Their son, Samuel, inherited the firmness of his parents, for he was a man of undaunted courage and great firmness of purpose. He grew up during the days of “saddle-bag teachers” and “old-field schools”—names very expressive of the intellectual furniture of the schoolmaster, and literary fertility of the institutions—and he consequently received only the barest rudiments of an English education, such as spelling, reading, writing and simple arithmetic. The best advantages he enjoyed during his youth, were from a two years’ residence in the family of a French Marquis, on Sapelo island. In that family he learned to speak the French language with tolerable fluency, and he there acquired that ease and suavity of manners which continued with him through life.

After he became of age and settled in life, his position in society gave him the advantages of association with intelligent

and educated men, which his naturally strong mind and sound judgment turned to good account. His occupation was that of a planter. Up to the age of forty, he was strictly a man of the world. He was a man of high toned feeling, proud, fond of gay life, generous and hospitable almost to a fault. He was passionately fond of military life, and indulged his taste as far as circumstances would allow. At the age of twenty-five, he married Miss Mary Anderson, of Liberty county, who lived but eleven months after the marriage. She left one son, who survived his mother but eighteen months. In 1802, he was married to Miss Rebecca G. Hughes, of Charleston, by whom he had ten children, some of whom are still living. Soon after his second marriage, he made Sunbury the place of his summer residence. In this place there was a Congregational church, and about this time a Baptist church began to rise up under the labors of Rev. C. O. Screven. Mr. Law and his family became members of the congregation of the Congregational church, and some time after his connection with that congregation, he was elected clerk of the selectmen, as we learn from a letter dated 1811, written by the Baptist church to the Congregational church, and addressed to Captain S. S. Law, as clerk of the selectmen of the Congregational church. In the opposition (and there was much,) that was made to the establishment of a Baptist church in Sunbury, he took a very active part. Some one or two years after this, his wife having experienced a change of heart, expressed a desire to unite herself to the Baptist church. This was very much against his wishes, and contrary to his expectations, still he did not oppose her, but simply said to her, "You can do as you please; but remember, when I become a christian, I shall go the other way." It was about this time that, rejecting the doctrine of regeneration, he commenced becoming moralist, upon which he rested his hope of acceptance with God. In accordance with his plan, he became a strict moralist, holding worship morning and evening in his family, which he continued for a while, but at length, "finding it useless," as he said, he gave it up. This attempt at self-justification by good works, doubtless arose from a heart ill at ease respecting his future state.

Among his papers was found a brief account of his feelings, the fall of 1814, before his conversion; it was written after his

conversion. Here follows as much of it as is deemed necessary : "The day I was forty years of age, I thought much of another world, and prayed most fervently to God that if there really was another state of existence, and a change of heart was necessary, that I might be convinced of it before the year was out, or rather before I was forty-one years of age. My mind was more serious than usual all the fall; frequently found myself absorbed in thought, and at times so absent that I was hardly able to attend to business. In the month of December following, a Mr. Flint, a young clergyman from New England, came to my house. I was pleased with his appearance and manners; he was to preach in the meeting-house in the evening. I at first thought I would go and hear him preach; again I concluded I would not go; that I seldom heard any preaching which was of benefit to me. The thought then occurred to me that on my birth-day I had prayed to be made sensible of the reality of religion, and if there was any truth in it, to be convinced of it in the course of the year. This question was then suggested to my mind: What are considered the effectual means of salvation? God maketh the reading, but more especially the preaching of his word, an effectual means of salvation. While reflecting upon this answer, the expression, 'especially the preaching of his word,' struck me so forcibly that my mind was made up in an instant to go and hear the preaching in the evening, which I did. While standing up during the first prayer, my heart was lifted up to God in prayer, that if a change of heart was necessary to salvation, I might be convinced of it that night. The sermon was from the text, 'Repent, for the kingdom of heaven is at hand.' During the sermon, I felt that the foundations of my moral system were giving away, and that I must repent of even my self-righteousness, which I had thought would carry me to heaven. When I went to bed that night, I felt that I was one of the worst kind of men."

The January following, 1815, being major of cavalry, he was ordered with the squadron to join the troops assembling in Dacien to repel a threatened attack upon the place by the English. The stirring scenes of military service would in all probability have erased from his mind the favorable impressions that had been made upon his heart just the month before, but God was

watching over and guarding the good seed that had been sown in his heart. When one day he was about to engage in drilling the squadron, he was taken suddenly ill and would have fallen from his horse, but was prevented by his aid and a very intimate and dear friend, Captain Joseph Jones, then commanding the Liberty Independent Troop, who took him from his horse and carried him to his quarters. He continued very sick during the stay of the troops in Darien, and he was not able to return home until some time after the army was disbanded upon the declaration of peace. The circumstance of his sudden attack impressed his mind deeply with the uncertainty of life and his entire unfitness for death. As soon as he could ride he returned home, more deeply impressed with the necessity of a change of heart and more troubled about sin than when he left it. He continued in a very distressed and dejected state of mind until the April following, when he found peace in believing in Jesus Christ. A few days after indulging a hope, he applied to the Sunbury Baptist church for membership, and being received for baptism, he was, on the 30th of April, 1815, baptized by Rev. C. O. Screven, the pastor, and became a member of the church. Years afterward, when reverting to this period of his life, I have heard him state that when he left his house to go to the church to relate his experience, he felt that his strength would fail him before he reached the meeting-house. His feet seemed weighted with lead. He felt that his mind was all darkness, that he had nothing to say, and he wondered why he was going. After reaching the meeting, and he was called upon to relate what God had done for him, he arose and commenced, and though at first embarrassed, yet soon light burst in upon his mind. His heart became filled with the love of God, his tongue became loosed, and he knew not when or where to stop. So affecting was the relation he gave of God's merciful dealings with him, that there was not, I have heard an eye witness state, a dry eye in the house. In the brief account he gives of his conversion, from which an extract has already been given, he thus speaks of his feelings after his conversion: "I feel that I have been asleep for many years and have just awoke—all nature is more beautiful around me, whereas all was gloom and despair. God has withdrawn far from me, and

left me to myself because I did not desire the knowledge of his ways. I had thought I would build up a system of morality to save myself, until he convinced me that it was without any foundation, and he overthrew it all at once, just when I was consoling myself that I was getting it to be a very perfect structure. No man on earth could have convinced me of my error, and I did not attribute it to anything Mr. Flint said, or to his knowledge of the human heart, but that he was sent by God with such words in his mouth to convince me that I must repent of all my sins, and even of all my self-righteousness, and that I must build upon the chief corner-stone, Jesus Christ. After my conversion, I commenced the worship of God in my family. I had once before attempted it, but gave it up, considering it useless, but I now regard it as one of my most important duties and one of the greatest pleasures of life to acknowledge our sins before God, to ask for pardon, to return thanks for all his blessings, and to glorify his great name. Indeed, I feel that I might as well try to live without food and sleep as to live without endeavoring to glorify God."

His connecting himself with a Baptist church was somewhat remarkable, as all his former prejudices were in favor of the pædo-Baptists. He had been brought up in the faith of pædo-baptism. His father was an Episcopalian, and all his brothers who had professed religion were members of a pædo-Baptist church. But he consulted not with flesh and blood, and taking his Bible for his guide, he followed what he believed to be its teachings. This disposition to follow not men but the word of God, as the only infallible rule of faith and practice, which was thus clearly manifested in his first step in his christian life, governed him through the whole of it. Conscious of great spiritual ignorance, but relying upon the safety of the direction with the promise annexed, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not," he applied himself diligently to the study of the scriptures. He asked and studied, and studied and asked again, and he asked and studied not in vain. The almost worn out leaves of his Bible are witnesses of his constant application, and there are many now living who can testify to the thoroughness and soundness of his knowledge of the fundamental doctrines of the Bible.

From the records of the Sunbury Baptist church we learn that he was elected clerk of the church in the place of Sumner Winn, resigned, on the 17th of August, 1816, a little more than a year after becoming a member.

Having lost his second wife, he was married to Miss Temperance Wood, of Sunbury, on the 1st of December, 1818. By this marriage he had three children, of whom only one survives.

May 15th, 1819, he was elected and ordained to the sacred office of deacon. No one, perhaps, possessed more fully than he did the qualifications for this sacred office. He "used the office of a deacon well," for he did thereby "purchase to himself a good degree," whether by this he meant an elevated station as a christian, or a higher post, the office of elder or bishop, and he did, sooner than christians generally, acquire great boldness in the faith. In filling the office of a deacon, he did not limit himself to serving tables. He freely and humbly exercised the gifts God had given him, having an ardent desire to glorify God in his day and generation. The health of Mr. Screven being infirm, from a cancer in one of his eyes, he gave him much assistance in attending to the colored people of the church and congregation. In the conference and social prayer meeting he expounded the scriptures and exhorted his brethren to diligence and perseverance in the divine life. His precepts in the religious meeting were eminently enforced by his daily walk. He labored diligently and perseveringly after that attainment in piety to which he exhorted his brethren.

Having for several years exercised his gifts before the church, and having in the opinion of his brethren made considerable progress in knowledge and piety, and showing considerable aptness to teach, his brethren, in order to increase his usefulness, urged upon him the acceptance of a license to preach, which he did. The first notice we have of his preaching as a licentiate is from a minute in the church records, dated November 19th, 1825, in which it is stated that he preached the sermon preparatory to the Lord's Supper—we presume because of the indisposition of the pastor. On account of the great destitution of ministerial labor within the bounds of the Sunbury Baptist Association—many of the churches being almost entirely without the ministration of the word—the church

called him to go forth as an evangelist, and to this end they invited a presbytery, which convened in the Sunbury Baptist church, December 27th, 1827, who, having examined him, proceeded to ordain him. The presbytery consisted of William B. Johnson, D. D., elders Wilson Conner, Jacob Dunham, James Shannon, and the pastor, Charles O. Screven.

It was with particular reference to the wants of the colored people on the seaboard, and the poor white churches of the Sunbury Association, that, in obedience to the call of his brethren, the subject of this sketch consented to assume the duties and responsibilities of the ministry. This was the field of his choice, for the desire of his heart was to do good, and in this field he felt he could do the most good. But the providence of God disappointed him in his design of confining his labors exclusively to this field. The Rev. C. O. Screven becoming entirely disabled for preaching from the cancer in his eye, resigned the pastoral charge of the Sunbury Baptist church, May 16th, 1829. The church, in her destitute situation, looked to him to go in and out before them, and to break unto them the bread of life. He was unwilling to take the oversight of them, because, from his want of education, he felt that he was not qualified to be the religious teacher of such a congregation as then met in Sunbury for worship. But rather than the church should suffer, and there being hundreds of colored people connected with it who must be taken care of, he determined, in the strength of the Lord, to take up the cross in their service. In connection with this church, he also served, but not as pastor, the North Newport Baptist church, Liberty county. Though, by this arrangement, his itinerating was curtailed, still it placed him, perhaps, more fully in one part of the field of his choice—the colored people; for there were a great many connected with the churches and congregations he now labored with. To the colored people of the North Newport church and congregation he devoted the afternoon of every Sabbath he preached in that church.

In the fall of 1830, his son, J. S. Law, returned from the North, where he had been pursuing a course of theological studies. As the church could now be supplied without him, and still wishing to carry out his original plans, he gave up the

charge of the church. The following year, receiving a call from the North Newport church, to become its pastor, he accepted the call, as this would not interfere with his plans, but further them, and took a letter of dismission from the Sunbury church to the former. About this time the Rev. C. C. Jones commenced his labors among the colored people in Liberty county, and he found in him a warm, zealous and efficient supporter and fellow-laborer. Oh, how his heart leaped for joy when he first witnessed the performances of the colored children in the Sabbath-school, under the instruction of Mr. Jones. He rejoiced, for in this system of instruction he saw the prospect of materially and permanently improving the moral character of our colored population.

Three or four years before his death, he gave up the charge of the North Newport church and gave his whole time to preaching to the poor white churches in the back parts of Liberty county, and in some of the adjoining counties, and also to the colored people.

We come now to the closing days of his life, which "were, indeed, dark, painful, distressing in the extreme."

From his strong frame, robust constitution, almost uninterrupted health and his habit of life, one would have judged that he certainly would have lived out the full measure of the days allotted to man in this life. But, without any previous sickness, his health, without any apparent cause, began suddenly to decline in the summer of 1836. The best medical advice was obtained upon the first indications of disease, but it was of no avail, for he continued gradually to waste away, in flesh and strength. He suffered no pain, but experienced a most unpleasant and indescribable sensation in his left side, which he more than once said he would cheerfully exchange for acute pain. He was not confined to his bed nor to the house during the first part of his sickness. His appetite was good, and he experienced no inconvenience from eating whatever he relished. Every remedy tried by his physicians failed, and they were at a loss to know what was the true nature or precise location of his disease. To one of his physicians, who was speaking to him of the novelty and hidden nature of his complaint, he calmly replied, "God has a way to take every man out of the world,

and the disease from which I am suffering is the way in which I am to go." He seemed fully impressed from the first of the attack that he should not recover. He arranged all his worldly matters in the first stage of his sickness, and then dismissed them from his mind as things with which he had no more to do. He often spoke of his approaching dissolution, and he truly spoke of it as one who was strong in the Lord. No doubt overshadowed his faith—no fear disturbed his hope. His soul rested with unshaken confidence in the merits of Christ for acceptance with God. He was usually cheerful, yet it was the cheerfulness of the christian chastened to a temper becoming one who felt that the time of his departure was at hand. Such being the uniform tenor of his mind during the summer and fall, how great was my astonishment when, on the 9th of January, 1837, at four o'clock in the morning, he had me called to him.* When I came to his bedside, he told me, with the deepest distress, that he had been deceiving himself; that he had never known Christ. He expressed himself in such a manner as induced me to ask him if he had been living in any secret sin. He exclaimed, "God forbid! I have never sinned knowingly and intentionally against God since I professed the name of Jesus. But," said he, "I am lost, I shall be damned." I was so perfectly astounded I knew not what to say. After a little pause, he again exclaimed, "But God will be glorified!" I asked him if the thought that God would be glorified in his destruction gave him any satisfaction? He replied, "Yes, the glory of God is all I desire, whether it be in my salvation or in my condemnation—if He be glorified, I am satisfied." I remarked to him that an unregenerate man could not feel so. He answered, "My mind is much enlightened, but my heart is destitute of holiness." Finding it useless to argue the point with him, I turned the conversation so as to lead him to express himself upon the great love of Christ, his favorite theme. It had the desired effect; he was soon melted into tears, and after a few moments, became composed in his mind.

The next day, Tuesday, he was still more gloomy than at any former period. He said he was without hope and without God. I told him his feelings were the result of his disease. He re-

*Rev. Josiah S. Law.

plied, "Do not deceive yourself; I am a monument of God's vengeance, and he will make me an example to all others." I took him to ride and tried in every way to divert his mind, but it was useless—dark melancholy seemed settled immovably on his mind. For the first time I feared he was becoming insane. He had not yet been confined to bed. Though I hoped and prayed God would save his servant from such a terrible affliction as the loss of his reason, yet he saw fit to order otherwise. On Friday morning the seal of insanity was fixed, blotting out all hope, and overshadowing the whole family with the deepest gloom. On that terrible morning he became angry with me for praying for him during family worship. He had not risen from his bed. He called me to his bedside, and in the most pre-emptory manner commanded me never to pray for him again. He refused his food, and gave such evidence of entire insanity that from that day until I closed his eyes in death I never left him. To the inquiries of his friends who came to see him respecting his health, he had but one answer, "Lost, lost forever!" His physician now blistered him extensively, which confined him to his bed, and which he never left until carried to the place appointed for all living. For whole nights would he lie without closing his eyes, grinding his teeth and speaking in the most terrific language of the destruction that was coming upon him. Sometimes he would rouse up from his slumbers at night and inquire, "Is it time or eternity?" Upon being answered that it was still time, he would in the most thrilling manner exclaim, "Eternity! oh, eternity, eternity!" During his derangement, which lasted until a few hours before his death, he had two lucid intervals. Of one of them, the last before the day of his death, being the clearest and longest, though only lasting three hours, and the most satisfactory, I shall give a minute account of it: On Wednesday morning, 1st of February, his paroxysm of insanity was unusually violent and he was entirely unmanageable. He would not allow me to do anything for him, not even to approach his bed. About midday I heard him say, as though speaking to himself, "I cannot give up Christ." He then beckoned me to him. On going to him, he asked me if I thought he would ever give up Christ? I replied, "No, I am satisfied that you cannot." He then said, "I

shall never give him up." He asked me to pray for him, which I did. I regarded this request as a good indication of returning reason, for it was the first time he had made such a request since the morning he angrily commanded me not to do it. After prayer I recited several passages of scripture to him, with which he seemed much pleased. Upon repeating the verse "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," he exclaimed, "Glorious truth! delightful truth!" I also repeated, "We are saved by grace, through faith, and that not of ourselves, it is the gift of God." He remarked, "Grace, grace, and only grace." I repeated many more suitable to his condition, which seemed to fill him with delight, and, what was a little remarkable, of every verse I quoted he would immediately tell me in what gospel or epistle and chapter it was, and its number. Whilst engaged in this exercise I placed my fingers upon his pulse and found it so feeble I thought he was sinking. Upon doing this he remarked to me, "I am almost gone." I asked him if his head had not been very much confused? He replied, "Yes, but it is much clearer now." As soon as I was satisfied that he was himself, I called the family and told them his reason had returned, but I thought he was sinking fast. He recognized the different members of the family. About this time a very dear and intimate friend of his came to the house, and I asked him if he wished to see him? He said "Yes." Upon his coming into the room he grasped his hand and thus spoke to him, "Have you come to see me? Have you any hope? What is your hope? Oh, I beg you as a dying man not to put off repentance another day. You see what a poor, wretched creature I should be if I had put off repentance to a dying bed." As soon as the brethren in Sunbury heard of his situation they came to see him. He addressed them all affectionately by name and told them he was going home. But his hour had not yet come. He had not yet drunk to the full of the cup his heavenly father had given him to drink. As soon as his fever returned, he lost himself and became as entirely deranged as ever. His sufferings increased as he drew near his end. On Saturday, the 4th, he was again more lucid in his mind, but it was very apparent that he was

failing fast. About two o'clock in the afternoon he suffered the most excruciating pains. He would entreat us not to keep him, he was anxious to depart, for he felt that he rested upon the "Rock of Ages" and had no cause of fear. From the last mentioned hour until eleven o'clock at night, when he closed his eyes in death, he had scarcely a moment's ease. During these hours of increased and increasing pain we were continually shifting his position, but he found no ease until death came. Precisely at eleven o'clock p. m., 4th of February, 1837, I closed his eyes, and thus closed a scene of suffering and affliction which, thank God, is seldom felt or witnessed. During the above scene I heard him indistinctly articulate, "Acts 7th," had not time then to look for the passage, and in the wretched state of my mind I could not think of any verse in the chapter suited to his case, but it was evidently the fifty-ninth verse, "Lord Jesus, receive my spirit."

He was indeed baptized in sufferings, that he might, no doubt, rise to that far more exceeding and eternal weight of glory. Oh, how sweet must have been his entrance into rest! How gloriously great his transition from a world of suffering to a heaven of unspeakable bliss!

It is not flattery, nor is it saying too much to state that few, if any, ever made more rapid progress in piety, and in the knowledge of our Lord Jesus Christ. Neither is it said to his praise, but to the magnifying of that grace which made him what he was. Religion was not with him a mere profession, neither was he governed by mere impulse in the discharge of its duties, but it was fixed in his heart as a living, abiding and sanctifying principle, impressing itself upon his character in every relation of life. In the very beginning of his christian life, he made holiness of heart the chief aim, and the service of God the great business of life; and to these two objects he devoted time, talents and property. In the very outset, long before he entered upon the ministry, he gave much of his time to prayer and the study of the scriptures. When business called him away from his study, he carried with him his pocket testament, that he might employ his leisure moments in reading and meditating upon divine truth. He "searched the scriptures

daily." He was in the habit of rising early in the morning and spending the time before the hour of family worship arrived in devotional exercises. To this may be attributed the fervor and spirituality with which he conducted this delightful exercise. He was ever careful to suffer nothing, aside from the providence of God, to interfere with worship in his family, morning and evening. His domestic altar was held most sacred, and upon it he seemed ever anxious to lay his best sacrifice. In conducting worship in his family, his custom was to accompany the portion of scripture read with some practical remarks, suited to the wants and understandings of his family. He was, indeed, the christian in his house, seeking, by precept and example, to lead his children and servants to Christ. In the church he seemed to have but one end in view—the honor and glory of Christ. To his brethren he was kind, affectionate and faithful, sympathizing with them in their afflictions, warning them when careless, and reproving them when they offended. He regarded it as a high privilege, as well as sacred duty, to aid his pastor in every way he could in advancing the cause of Christ. In his intercourse with men of the world, he never lost sight of his calling as a christian, nor of their condition as sinners against God. Hence, he never lost an opportunity of speaking a word for God. So common was it with him to change conversation from worldly topics to those of a religious nature, that it was often said by his worldly acquaintances, "No matter what you talk about to Mr. Law, he will find something in it upon which to change the conversation to the subject of your soul's salvation."

He attained unto great spirituality of mind, and if it be true that "out of the abundance of the heart the mouth speaketh," then was his heart full of the love of Christ, the holiness of God, and the blessings of salvation, for these subjects formed the burden of his conversation. He was a most scrupulous observer of the Sabbath; he "remembered the Sabbath day to keep it holy." By Saturday evening sunset, all his worldly business was closed up and laid aside, and he commenced the preparation of his heart and mind for the duties of the approaching Sabbath. So thoroughly was his mind trained to communion with divine things on this holy day that, on one

occasion, after he entered the ministry, he was threatened with great pecuniary loss, from the failure of a friend for whom he had indorsed, which cost him much trouble and anxiety for weeks before he got through with it; and, though he was harassed and worried during the week, yet he told me afterwards that when the Sabbath came his mind was as perfectly calm and free from all disturbances of a worldly nature as it would have been had no difficulties existed. He spoke of it as a manifestation of God's goodness to him.

During his christian course, he was called to pass through some dark and severe scenes of affliction. By the bedside of an affectionate wife and five children has he been seen to stand, at different times, in all the calm serenity of submission to the will of God, and placing his hand upon their eyes closing in death, express the resignation of his soul in the solemn words of inspiration, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His confidence in God seemed never shaken. The chastisements of his heavenly Father taught him not to love the world, nor the things of the world, and clothed him with humility as with a garment. Such was his resignation under these afflictions that an intimate friend of his—a man of the world—upon one occasion of severe bereavement, remarked that his religion had destroyed his natural sensibilities. But could that friend have witnessed the deep struggle, the bitter conflict between natural affection and the duty of submission to the will of God, he would have been constrained to acknowledge that the affections of the heart had not been impaired, but subdued to the recognition of a higher relation, for a more affectionate husband and father never lived. He was a christian of the kindest and most benevolent feelings. During seasons of severe sickness in Sunbury he was found day and night by the side of the sick and dying, administering to soul and body.

As a christian master, he felt deeply the responsibilities of his station. Frequently, upon visiting his plantation, he would call his servants off from their work and assemble them for religious instruction. He often talked to them privately and personally respecting their soul's salvation. He treated those of his servants who professed religion as fellow-christians. He

never punished them for misconduct before laying their case before the church. He was an active and liberal supporter of all the benevolent institutions of the day. He conscientiously gave according as the Lord had prospered him, and if the loss of a crop rendered stricter economy necessary, he economized in his family, and not in his contributions to the Lord. He lived as one who was not his own; but bought with a price, even with the precious blood of Christ.

As a preacher, it was not to be expected, inasmuch as he never received an education, was altogether unaccustomed to study, and did not enter the ministry until late in life, that he would have become what is usually termed a great preacher; but, under all disadvantages, it may, in strict truth, be said, he did become a good preacher, able to divide the word of truth aright, and to give each his portion in due season. If to preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine, constitute a good minister of Jesus Christ, then was he one.

His sermons were prepared with much care and study, in doing which he used no other help than a Bible, with Scott's references. It was in this way he studied the scriptures almost exclusively; interpreting scripture by scripture. His sermons were sound and practical, generally well arranged, and often exhibiting deep thought and much patient study. Upon the great doctrine of "justification by faith" he dwelt much, and upon this subject he preached with great power. In preaching upon all the fundamental doctrines of the gospel, he was free from all speculation, and from everything like an attempt to be wise above what is written. He was content to give a plain, scriptural view of his subject and enforce the obvious duties it imposed on men. In preaching, he showed great familiarity with the scriptures, quoting freely and accurately from them, and giving chapter and verse from memory. In his delivery he was fluent, rapid and animated, always throwing his whole soul into the application of his discourses. He was much gifted in prayer. In witnessing his pulpit performances, one could not but feel that he was listening to a man who spake as though standing in the presence of the Great Head of the church. He preached the gospel without charge to the churches, but with

cost to himself; for, though he had a large family to provide for and educate, a small property to do it with, and somewhat in debt, making the most rigid economy necessary in order to get along, yet he paid another to attend to his business, that he might give himself wholly to the work of the ministry. He trusted in the Lord, for in the Lord Jehovah he knew was everlasting strength.

AUGUSTUS O. BACON.

Augustus O. Bacon, the son of Thomas and Sarah H. Bacon, and grandson of the late Rev. Dr. Holcombe, was born in Liberty county, Ga., on the 17th January, 1816. His parents were both members of the Baptist church. They studiously and prayerfully endeavored to imbue the mind of their son with the great principles of christianity, and to impress upon his heart and conscience the inestimable value and importance of an early dedication of himself to the service of Christ. Nor did they, while thus training him up for heaven, neglect the discipline and cultivation of his mental faculties. He was sent at an early age to the best school the neighborhood could afford, which was at Walthourville. Here he was regularly prepared for college. As to his early history, it will be necessary to say but little. From his childhood, his conduct was unexceptionable—he was famed for his truth and integrity, and was singled out as a worthy example for those of his own age. He strove to ascertain the path of duty, and when once ascertained, pursued it with undeviating firmness. He was never known to do deliberately what he conscientiously believed to be wrong. Such is the character given him by those who were acquainted with his early days. The seed of divine truth, which was faithfully and prayerfully sown in his heart at an early period, took root, sprung up and brought forth fruit to the honor and glory of God at the age of thirteen. Soon after his conversion, he united, himself to the North Newport Baptist church, and continued up to the time of his leaving to connect himself with college, a consistent and exemplary follower of the Lord Jesus. He entered the Sophomore class, half advanced, of the University of Georgia, at Athens, in January, 1834. While in col-

lege, his influence was both extensive and salutary. He possessed a sound practical mind, fitted not so much for show as for usefulness, united with great moral worth. By the dignity of his mien, the firmness of his integrity, and the manliness of his piety, he won for himself the esteem of the faculty, and the friendship of the students. His consistency of character and amiable deportment rendered him a favorite in the literary society in the University and among the citizens of the town. The whole of his influence was exerted in the cause of virtue and religion. And whatever plan was proposed, calculated to elevate the moral character of the college and the students, met with his warm approbation and cordial support. Had he continued his connection with the college, he would have taken his first degree in August, 1836. But private business, of a pressing nature, called him away a short time previous. In a letter to him, Dr. Church, the president of the institution, remarks, "We all regretted your leaving before commencement, knowing that, for your scholarship, you would have been entitled to one of the first honors, and that the commencement exercises would have been most creditably sustained, so far as you were concerned, had you taken your part in them." Soon after leaving college, he was married to Miss Louisa Jones, of Liberty county, a lady whose excellency of character, and amiable disposition, and devoted piety, eminently qualified her to be an help meet for the faithful minister of the Cross. In October, 1836, he became a member of the Theological Seminary, in Columbia, South Carolina, with a view of preparing himself for the ministry of reconciliation. Here, as elsewhere, his suavity of manners, his exemplary conduct, and his ardent piety, gained him the love and the christian affection of both his instructors and his brethren. Here, as elsewhere, in all his intercourse with the members of the seminary and with the citizens of Columbia, he was the same high-minded and honorable man, and the same consistent christian.

A few extracts from letters, written to his friends during his stay in the seminary, will more correctly and faithfully display his religious feelings than any remarks from another pen. In a letter, dated 17th January, 1838, we have the following reflections, suggested by the return of his birth day: "Twenty-

two years of my short life have gone, and what account have they borne with them! Alas! it seems like a blank. I cannot see what I have lived for. When the slight efforts to do good are brought into contrast with my slothfulness and unfaithfulness, the former dwindle into insignificance. And then, when the sins which have accompanied my best performances are taken into consideration, does it not become me to acknowledge myself guilty? Where could we sinners hide our heads, if it were not for the atoning blood of our Saviour? Here is our only hope; let us cling to this."

In another letter, dated January 21st, 1838, his views respecting the sacred ministry and the preparation necessary for the faithful and efficient discharge of its duties are thus set forth:

"I begin to feel that my course of preparation for the ministry is rapidly drawing to a close. The field is before me, and I am not fit to enter it. You are aware, perhaps, that it is my intention, as far as I can see into the future, to leave the seminary and commence preaching in July. This now seems to me to be the path of duty. But, as I have already said, I am not prepared for the work. My knowledge and mental discipline are by no means sufficient, and what is more than all, I am very far from having the right spirit for a minister of the gospel. I am too much inclined to lukewarmness and indifference. My concern for the spiritual welfare of my fellow-creatures, and particularly of my own friends and relatives, has never been what it should have been. Unless this concern is increased, how can I be honored as an instrument of saving souls?"

After thus having spoken of his unworthiness to assume the ministerial functions, he goes on and beautifully expresses his firm, unwavering confidence in the providence of God:

"On one point I have reason to thank God that my feelings are more in accordance with his word than they have ever been before; and this is, that I do not feel that anxiety in which we are apt to indulge about what is to be my lot in this world and what I shall be called to suffer or perform. It is delightful to leave all these things in the hands of our heavenly father. If he has any work for me to do, he will open the door before me and direct me in the path of duty. He knows

whether poverty and hardship will be most for my good, and amidst all the changes and troubles of this world, he will not disregard those whom he loves. No man's mere external circumstances can make him happy. It is the state of the mind. I find in my own experience that nothing gives so much calmness and contentment of mind as to cultivate the habit of trusting in God for everything. *Duty belongs to us.* Let us leave results with God."

Once more we quote from a letter: "I find great difficulty in attending to worldly business on one account. It is so hard to avoid setting our affections on these things. What awful sinners we are! Were it not for the promise that none of Christ's sheep will be lost, then there would indeed be reason for discouragement, but here is our hope. He who conducted us thus far has promised never to leave us nor forsake us. Let us live by faith, casting all our care upon Him who is mighty to help."

After remaining here for two full sessions, he applied for a dismissal on June 16th, 1838, which was granted by the professors and couched in the following language: "He has diligently attended the prescribed course of study, maintained a consistent christian character, conformed to all the regulations of the institution, and is now dismissed at his own particular request. He carries with him the confidence, the esteem and the sincere affection of each one of us."

In July, 1838, he was licensed to preach the gospel of Christ, and soon after was invited by the North Newport Baptist church and the Sunbury Baptist church to become an associate pastor with the Rev. J. S. Law. The invitation was accepted, and as a preparatory step to his assuming all the duties of the pastoral relation, he was ordained on the 13th of January, 1839.

He labored but a few months here in the active and faithful discharge of his ministerial functions, before he was attacked by the fever. His last sermon to his beloved flock was preached while he was suffering from that disease which in a few days terminated his valuable life. In his last illness he endured much physical pain, but having a conscience void of offence, both toward God and toward man, he was not only patient and resigned, but even cheerful. Calm and tranquil, the language

of his soul seemed to be and doubtless was, "Not my will, but thine, be done, O Lord." To his brothers and sister, who clung around the bedside of their beloved brother, he gave solemn warnings and exhortations upon the important subject of personal religion. Being asked how that Saviour whom he was recommending to others appeared to himself, he replied, "There is *none* like him, *none* like him."

These were his last words in regard to his own personal state, and are amply sufficient to show with what feeling and with what hope he entered upon the untried scenes of eternity. He breathed his last on the 3d of July, 1839, and was buried the next day at Midway burying ground.

Thus died one who had endeared himself in all the relations of life, and is embalmed in the memories of all who knew him. He had but a few months before completed a course of study to prepare himself for the arduous and responsible duties of the pastor and make himself an able and efficient minister of the new covenant. But he was only permitted to look around upon the field of labor allotted him by Divine Providence, to commence his duties, and then to die in the midst of all his hopes and all his plans. How unsearchable are the judgments of God, and his ways past finding out! Hon. A. O. Bacon, Speaker of the House in the Georgia Legislature, is his only living child.

JAMES ARMSTRONG

Was a native of New York, and was born in Hempstead, March 20, 1776, and was educated a Presbyterian. Of that church he was a ruling elder in the city of Savannah. He was also clerk in a large counting-house in that city, in which situation he acquired the reputation of an excellent accountant as well as a man of probity. Being convinced of the error of infant sprinkling, he joined the Baptist church in Savannah in 1810. He was licensed and ordained by Fishing Creek church, Wilkes county, about 1814, and was a useful and influential minister for more than twenty years. As a citizen, as well as a minister, he was regarded with respect by all classes, and his advice was sought on all subjects of interest. As a member of the mission board of the Georgia Association, of the Conven-

tion, and of all the benevolent institutions, he was active and always *punctual*. He was treasurer of the Convention from 1833 to 1835, the year of his death.

As a preacher he was plain and affectionate. The amiableness of his character as a man riveted many an ear which would have been inattentive had there not been about the speaker so much of excellence and sound practical sense. His widow has removed to Alabama, and resides with one of her sons near Montgomery.

The name of Armstrong is pleasant to many ears in Middle Georgia, where he was extensively known and much beloved. As the pastor of Fishing Creek, Greenwood and Lincolnton churches, he was highly esteemed.

For a more extended notice of this worthy man, see Mercer's "History of the Georgia Association."

WILSON CONNER

Was born in Marlborough district, South Carolina, July 7th, 1768, and at about twenty-one years of age engaged in the ministry among the Methodists. About 1773, having become dissatisfied with the doctrine and discipline of that society, he was baptized at Cheraw, South Carolina, by Joshua Lewis, and was ordained as a Baptist minister in Effingham county, Georgia, in 1803, by Revs. Messrs. Peacock, Brewer and Cook. The next year he was excluded from the Great Ogeechee church, and remained in a backslidden state for several years. He was for eighteen years Justice of the Inferior Court in Montgomery county. He was likewise a member of the Legislature from the same county. He was at length turned from his backslidings, in the exercise of hearty repentance, and was restored to the church and the ministry. In his latter days his ministry was signally blessed. Many souls were added unto the Lord through his instrumentality. He was a warm and successful advocate of the temperance cause and of all similar institutions. He was principally occupied in itinerant service, to which he was much devoted. It may be said in truth that the *entire State* was his mission-field. In thirteen years he traveled over thirty-five thousand miles. For a time he acted as domestic

missionary, under the patronage of the Georgia Baptist Convention, and then as an agent of the Board of Trustees of Mercer University.

His person was commanding—frame large, though neither tall nor corpulent, dark complexion, with black eyes, deeply set. His voice was extraordinary, resembling more the rumbling of distant thunder than anything else. Those who ever heard him never forgot its sound. He appeared to take great pleasure in preaching, and was frequently heard to express the desire “that the last act of his life might be to preach the gospel and then be permitted to die in the pulpit.” His wish in this respect was singularly fulfilled, for in the summer of 1844, having preached with great liberty and power in Telfair county from the words, “Verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live,” he sat down and expired instantly, without the least struggle. He was then about seventy-six years old, and had been on the walls of Zion near fifty years. His descendants are quite numerous and very respectable.

THOMAS SUMNER WINN,

A son of Deacon Peter Winn, of Liberty county, Georgia, was born July 16th, 1792. His parents had been members of the Presbyterian church at Medway, but in seeking for the proofs of infant sprinkling, they were unable to find them in the Bible. Thomas was usher to Dr. McWhir in Sunbury Academy, in his seventeenth year. A letter addressed to him by his mother, and left on his table, was the means of his awakening. In 1813, he entered Hampden Sydney College, Virginia; but did not continue long in that institution. While attending an academy in Warren county, North Carolina, he was baptized and soon returned home, was ordained pastor of North Newport church, Liberty county, and preached with great acceptance throughout all the low country. He seemed to be conscious that his race would be short, for all his powers were devoted to the great work with untiring energy and flaming zeal. Perhaps few men have done so much good in so little time; and few, very few, have been so ripe for heaven at

so early a period of life. He was a young man of great promise, and that was a most mysterious providence that took him from the field of his labors. He died January 27th, 1819, about twenty-seven years old. As Professor Ripley, of Newton Theological Seminary, (Mr. Winn's successor in the pastoral office,) has written a more extended biography of him, the reader is referred to that work as one of much interest.

JOHN ROSS, JR.,

Was born in Virginia, about 1781. His father emigrated to Georgia in 1798, and settled in Columbia county, where he died in 1805. The subject of this notice moved into the *new purchase*, between the Oconee and Ocmulgee, in the early settlement of the country, say 1807.

His preaching talents were of a very respectable order, and he began to exercise them about 1816. For some years he was moderator of the Ebenezer Association, and after 1830, when he removed into the bounds of the Columbus Association, he was the presiding officer of that body till his death, in July, 1837. He was a man naturally of a very popular turn, beloved and confided in by all who knew him. As a preacher, he accomplished more by his persuasive and impassioned manner than by the strength of his arguments. On account of his great popularity, he was induced to run for the Legislature in about 1828, but he was defeated, much to the satisfaction of his more prudent brethren. The occasions are believed to be of very rare occurrence when ministers of the gospel are warranted in coming down from their high and holy station to mingle in the strifes of party, or even to give direction to the affairs of State. As men, it is their privilege and duty to stand in their place at the ballot-box. This they may do without compromising the dignity of their office, or neglecting its duties. Christ has said, "My kingdom is not of this world."

In 1825, he was messenger from the Ebenezer Missionary Society to the General Baptist Association, at Eatonton. Though he resided among brethren who did not favor the benevolent operations of the age, he was their firm friend and supporter. He was more zealous in their behalf in the latter part of his

life. On this subject his influence was commanding in the Columbus Association, where he spent his latter days. His residence was in Upson, but his membership at Antioch, in Talbot, across the river. When the Convention was at Talbotton, in 1836, he entered warmly into the measure of that body to establish a Baptist college in the State. In the ministers' meeting at Forsyth, in July following, he was deeply interested in all its objects, and instrumental in accomplishing much good. He had gone into Marion county in July, 1837, to attend a meeting, when he was attacked with disease, and survived but a few days.

LOVELESS SAVAGE.

Loveless Savage was brought up an Episcopalian, and had removed from Welch Neck, on the Peedee, when he came to Georgia. Mr. Botsford, on a tour of preaching, in 1772, up the Kiokee, made inquiry of him in regard to his place of preaching, and after being informed, asked him, "Have you been baptized?" "Yes, to be sure," was Mr. Savage's answer. "How do you know?" inquired Mr. Botsford. "Why, my parents have told me so." "Then you know only by information." This interrogation of Mr. Botsford, "How do *you know*?" haunted him till he became convinced of his duty.*

He was afterwards baptized by Mr. Marshall, and became a useful preacher, and was probably instrumental in gathering Abilene church; was a preacher as early as 1775. His last sermon was to a dying widow, whom he visited, and to whom he spake from these words, "Leave thy fatherless children," etc. His residence was near Quaker Springs, Columbia county, some ten miles northwest of Augusta. He died about 1815, near ninety years old.

ELIJAH MOSELY,

Was brought up as a preacher under William Davis, in Holly Springs church, Elbert county, where he was licensed. He was ordained September 5, 1807. In 1808, he joined Crooked Creek church, Putnam county, and was moderator of the Ocmulgee

*See Benedict and Botsford's life.

Association many years. In 1817, he accompanied Mr. Mercer to Philadelphia as a delegate from the Ocmulgee Missionary Society (of which he was president,) to the Triennial Baptist Convention of the United States, and heartily approved the measures adopted for a theological school. He was a preacher of great power. His opportunities for education in early life had been slender, but he had a strong native mind and an insatiable thirst for knowledge as he advanced in his ministerial career, because he discovered his need. Such men will gather up a valuable fund of information, whether they ever see a college or not. Such, too, derive great advantage from the labors and works of their more learned brethren.

During the last war with England, say about 1813, he volunteered his services (whether as a chaplain or private soldier, the author is not informed,) in the army against the Creek Indians. He sustained a high reputation among the soldiers, to whom he frequently preached, and to whom he was greatly useful. Some may think he did even more than his duty, for, when the conflict came, he was in the thickest of the fight, and was wounded in defense of his country. About 1820, he removed to Alabama, and survived but a short time.

A son of his, Rev. William Mosely, is a preacher in the Towalagi Primitive Association—a man of reputable talents, but opposed to the institutions of the day. He is a man of logical mind, a natural orator, and is greatly admired and beloved by his friends. In 1840, during the presidential campaign, he felt it his duty to speak and to write on the affairs of the country, and his efforts were believed by many to have exerted a powerful influence in favor of Whig principles. In 1846, he ran for Congress against a distinguished opponent, but was beaten by a small majority. It is hoped he may yet see it his duty to adopt the views of his venerated father on the subject of benevolence, and employ his talents (which are of no mean order,) in building up where he has been wont to pull down.

HON. AND REV. JOSEPH CLAY.

The author has been at much trouble in endeavoring to obtain such an account of this great and good man, as he would feel warranted in placing before the public, and as would occupy a conspicuous place in this work. Most of those to whom he has applied have failed to come to his assistance. He would mention with gratitude, as an exception to this remark, *Honorable John M. Berrien*, to whom he is mainly indebted for the following brief, but deeply interesting, account.

Mr. Clay was a native Georgian, and was born in the city of Savannah, August 16, 1764. Mr. Berrien says, "I knew him well—he was the friend of my father, and my legal preceptor. At his own request, I lived in his family in the country, while engaged in the prosecution of my law studies, and had, therefore, an opportunity of knowing and appreciating his many virtues. He was descended from one of the oldest and most respectable families in our State, and was himself possessed of talents of the highest order. He was liberally educated, and received the first honor in the class of which he was a member, at the college of Princeton, where he graduated. When many years afterwards, (Mr. Berrien continues,) I became a student of that institution and a member of the Diosophic Society, with which he had also been associated, his name was still cherished with affectionate regard, and the records of the society bore testimony to the estimation in which he had been held, while at Princeton. Returning to Georgia, he entered upon the study of the law, and having been admitted to the bar, soon rose to the highest eminence in his profession. He was particularly distinguished as an advocate, and especially in criminal cases. I remember even at this distance of time, and with as vivid a recollection as if it were an occurrence of yesterday, the effect produced by a speech of his, in a case of this description. It is the only instance in my life, in which I have seen, in its whole extent and resistless influence, *the power of eloquence*. So far as my observation extended, there was not a single individual in a crowded auditory, who could command his feelings. At the commencement of the trial, the popular feeling was strongly excited against the accused, but an instant

acquittal was the result; and when the trial was ended, men wondered at the means by which such result had been accomplished.

“Mr. Clay was a leading member of the Convention which formed the present Constitution of Georgia. The original draught was carefully prepared by him in his retirement, but the Convention met in times of high party excitement, from the then recent controversy about the sale of our western lands, commonly denominated the Yazoo lands, and the plan of government submitted by Mr. Clay received various modifications, which diminished its value.

“Mr. Clay was called from his retirement, (in what precise year I do not recollect,) to fill the office of District Judge of the United States for the District of Georgia, and presided in that Court for several years, with distinguished ability and with universal approbation. But he was destined, in the providence of God, to a higher sphere of action. Mr. Clay had always been a moral man. His disposition was peculiarly amiable, and he was distinguished by a warm and active benevolence. These, combined with his social qualities, made him an object of universal affection and respect in the community in which he lived. If any one of that community had been requested to point to a man of blameless conduct, *he* would have been designated. He alone did not concur in this judgment. While he was yet actively engaged in his judicial duties, the subject of religion presented itself to his mind and engrossed his thoughts. He became deeply impressed with a sense of his own unworthiness, and was happily enabled to seek and to find relief in the atoning blood of the Redeemer. He labored, for a considerable time, under great mental depression; but when at length he was enabled to discern the path of duty, he did not hesitate to pursue it. He resigned his judicial office and devoted himself to the ministry, with a persuasive eloquence, but yet more with a sincere and humble but ardent piety, which was, I trust, by the blessing of God, efficient in the salvation of many souls. In concluding this hurried and very imperfect sketch, I can only add, that among those with whom it has been my fortune to be associated in life, he stands pre-eminently distinguished for his talents, his virtues and his piety; and that his affection,

his kindness and his counsels are among my most valued recollections."

It is with singular pleasure the author records the above testimony of *Georgia's most distinguished son*, concerning one of the most gifted men ever connected with our denomination in this country.

From other sources the following additional facts have been gathered. It was under the ministry of Dr. Holcombe that Mr. Clay was converted, and by him was baptized. He was brought up under Episcopal influence, and, even after he professed hope in Christ, was much perplexed on the subject of baptism. At one time he was conversing with the elder Fuller, of Beaufort, on the subject, and came to the conclusion that he would throw aside all books except the Bible, and search that only. His pædo-baptist friends drew the very natural inference, "Then he'll be a Baptist." So it turned out; for he was baptized and licensed in 1802, at Savannah, and ordained in 1804, by Messrs. Furman, Cook and Holcombe.

He preached in most of the cities of the United States, and finally settled in Boston, the successor of Rev. Dr. Stillman. But his race was short, having died in that city January 11th, 1811. Mr. Clay was a ripe scholar, a profound jurist, a persuasive orator, a refined gentleman, an humble christian. His family connexions are numerous and highly respectable. The *Rev. Joseph Clay Stiles*, a Presbyterian minister of great ability, is a nephew of Mr. Clay.

SAMUEL WHATLEY.

About the year 1776, William Whatley, the father of the subject of these brief memoirs, removed from North Carolina, and settled in Wilkes county, Georgia, having a wife and four children, of whom Samuel was the oldest. Soon after their arrival in this State, his father and his uncle, Wilson Whatley, were killed by Indians at the Cherokee Corner, whilst engaged in surveying land. The care of his widowed mother and her orphan children devolved upon Samuel, who, at the tender age of fourteen, had to act the fourfold part of father, brother, son and soldier. He was well grown for one of his years, and the

death of his father and uncle roused a spirit within him, which prompted him at once to volunteer in his country's service, against the combined forces of the British and Indians. He accordingly served successfully under Clark, Dooly, Williamson and other revolutionary patriots. Did it comport with the design of this work, we might entertain the reader with many thrilling incidents of his history as a youthful soldier. We must confine ourselves, however, to only one or two.

On one occasion, while connected with a company of mounted infantry, he was required to march in silence about twenty-five miles, during a freezing winter night. Being thinly clad, he was quite overcome by the cold, and at the end of the trip, was taken from his horse in a speechless state. It was with much difficulty, and after he had suffered unspeakable anguish, that he was restored to consciousness. He was in the battle at the siege of Augusta, when the whigs were defeated, and with others made his escape by swimming the Savannah river, opposite the city. He was barely able to reach the bank, and must have perished, but that he was pulled out by his fellow-soldiers. Almost destitute of clothing, he became separated from his companions, and spent the night in a tree-top alone. Next morning, he fell in with a herd of swine, which he followed to the main road. To his great joy, his own captain soon came along, took him up on his horse, and carried him safely to camp. Some few months afterwards, he was wounded and taken prisoner in the battle of Long-Cane, South Carolina, while under the command of Colonel Williamson. His left arm was broken by a musket ball. In this situation, he was taken by the tories, who made one or two attempts to hang him; but failing, for want of a suitable rope, they delivered him to the British at Ninety-Six. His wound was not dressed until the third day after it was inflicted. From the effects of this wound, he never entirely recovered, and was a pensioner of the government on account of it. He amused the British officers by singing "Liberty songs" for them, which he was very fond of doing, and of which he knew a great many. The night before he was taken by the tories, he lay out in the woods, and while suffering excruciating pain from his broken arm, he was attacked by three wolves, from which he narrowly escaped with his life. Driven

by hunger, the next morning, to the residence of a widow, he was discovered and taken by the tories, as above stated.

How long his imprisonment continued is not known. But soon after his release, he returned to his mother in Wilkes county, where he went to school a few months. During the remainder of the war, he was frequently engaged in short excursions against the enemy; but was no more connected with the regular army.

He finally married Miss Catharine Anglin, and settled in Wilkes county, on a tract of land, which he took up on head rights, and where he raised a large family, having cultivated it upwards of forty years. His wife is no more, and though she never made a public profession of religion, is believed by her friends to have been a lover of Jesus Christ. Soon after his marriage and settlement, many of his relatives from North Carolina and Virginia removed and located in his immediate neighborhood, and as they were all agreed in politics and kind in their feelings towards each other, Mr. Whatley considered himself a happy man. This happiness, however, was of short duration, for *Silas Mercer*, that faithful servant of the Lord, was his nearest neighbor, and did not cease to warn him of his guilt and danger as a sinner against God. These warnings were not in vain, for his eyes being opened to a discovery of his lost condition, he betook himself to repentance and prayer, day and night. His convictions and troubles continued many days. When, at length, the Lord was pleased to meet with him in mercy in a forest, where he was accustomed to retire for prayer, his joy was such as to prompt him to arise and repair to his wife, to whom he communicated the glad tidings. Next, he went to *Silas Mercer*, and informed him "what great things the Lord had done for his soul." Within a few months after his conversion, he was baptized by the said *Mercer*, and joined *Phillips' Mill church*, of which he continued an exemplary member the remainder of his life, a period of about forty years.

He soon became an active and prominent member of the church. But how long he enjoyed this relation, before he commenced his public ministration of the Word is not known. Owing to his limited circumstancees, his labors were mostly

confined to the regions contiguous to him. Though given to many eccentricities, he was a man of good natural parts, and of a noble and generous nature. His person was tall and commanding, being six feet and nearly four inches in height, and weighing upwards of two hundred pounds.

Upon the decease of Silas Mercer, the friendship of Mr. Whatley was transferred to Jesse Mercer, his son. This distinguished man ever entertained much respect and sincere regard for Mr. Whatley. In like manner, was he held in high esteem even by men who did not fear God. At the house of an unbeliever, he was invited and accustomed to hold religious meetings. Another wicked man declared his intention to make him a present of a negro, "because," as he said, "Mr. Whatley was the best man in Wilkes county." Having died without fulfilling his design, his widow subsequently made him a deed to a likely negro boy.

His decease took place in October, 1820, in the sixty-fifth year of his age, in the early part of the session of the Georgia Association, of which he had been so long a member. A funeral discourse was preached before that body by his intimate friend and brother, Jesse Mercer. The same individual continued to preach similar discourses, in memory of Mr. Whatley, for several weeks in the churches most acquainted with his character, and which had mainly enjoyed the advantages of his labors as an evangelist. After having been once *almost* drowned, twice frozen, twice shot, and once hung, he survived to enjoy the blessings of liberty to a good old age, and then to die in peace and hope upon his own bed, at home, and in the midst of kindred and friends.

HENRY HAND,

The father of *Thomas* and *Joseph Hand*, who have both labored as ministers of the gospel in Georgia, was a native of New Jersey. During his early childhood, his father emigrated to Surry county, North Carolina, (where he spent seventeen years,) and thence to Georgia. Below we have a short account of his religious experience, call to the ministry, etc., which we prefer to give in his own language.

"I was of poor but honest parents, and born May 17th, 1764. The revolutionary war prevented my parents from giving me an education. My mother learned me to spell and read a little. They tried to bring me up in the fear of God, and would press upon me the necessity of the new birth, which led me to seek the salvation of my soul in early life. But my thoughts of God were very imperfect; I thought when I did good, the Lord loved me, and when I did evil, the Lord was angry with me. Thus I spent my time for years, sometimes praying and promising the Lord that I would do better. But I would break my promises and sin again. After this manner I spent my life, until I was fifteen years old. I then had to take up arms in the defense of my country, which placed me in the midst of a wicked crew, who led me into sin more and more. I knew it was wrong, my conscience would often check me, and at times I was much distressed on account of my sins. And yet the Lord was good to me, and preserved me in the day of battle.

"When I returned home, my young companions so enticed me I tried to take pleasure in sin, yet the thoughts of death and judgment would so alarm me that I could not take pleasure in sin as I desired. I would promise the Lord, if he would forgive me I would sin no more, but did not keep my promise. Thus I spent my time until I was eighteen years old. It now appeared that I had sinned so much against light and knowledge, that God would not have mercy on me. Sometimes I thought I had committed the unpardonable sin. My distress of mind was so great that I could take pleasure in sin no longer. I now tried to amend my life. I renewed my promise again with the Lord, and prayed five times daily. I forsook my young companions, and still I grew worse, until my case appeared hopeless. The Lord appeared so angry with me, I thought he would not hear my prayer. I fasted and prayed, and went to hear the word preached. It condemned me. My sins arose before me. I thought the earth cried against me, saying, 'See here, Lord, he has sinned.' I then fell on my face to the ground, but durst not pray. God appeared so just, I feared to mention his holy name. At length I arose and went groaning under a heavy burden a little way. And it seemed that something spoke to me, saying, 'Ask, and it shall be given

you.' I fell on my knees and prayed, and my soul was so drawn out to the Lord, I thought I should receive an immediate answer. I was encouraged by the thought that if I did not receive then, I should certainly receive if I continued to ask. I rejoiced, and thought I would continue to pray as long as I lived. I continued so for eight days, praying and striving, but could not receive. I then discovered the holiness of God, that he could not look upon sin with any allowance, and that I was nothing but sin. I then saw myself corrupt, no soundness in me, my prayers as corrupt as myself. I could not see how God could be just and I be spared. I then sunk into despair. If I had any hope of salvation, I could not realize it. I then cried, 'Lord, can it be possible that thou canst be just, and a sinner be saved!' I then had a view of Christ as mediator between God and man. My soul then leaped for joy to see such a glorious plan of salvation through Christ. I was made to hunger and thirst after it for several days. Then the scriptures sounded in my ears, 'Fear not, little flock, it is your father's good pleasure to give you the kingdom'—'Be not faithless, but believing.' I was now overwhelmed with joy and was constrained to give glory to God.

"But it being suggested to my mind that I was not one of that little flock, in an instant all my joy was gone. I perceived how freely God had given his people the kingdom, but concluded I had lost it by sinning against him. I felt that the day of grace was past and the door of mercy closed forever. In this case I continued four days, when my soul was fully set at liberty by the application of that scripture to my heart, 'It is done as thou hast commanded, and yet there is room.' In a moment I saw God reconciled to me through Christ my Lord. I now found what it was to believe for myself and not another. I now felt all the powers of my soul drawn out in love to God, his ways and his people. I now wanted to do something for the Lord, but found nothing that I could do, only to keep his commandments and follow his examples. My conversion was on the 23d of October, 1783, and as my blessed Saviour united with the Baptist church, and was baptized by John the Baptist in Jordan, and commanded us to follow his examples, I there-

fore united with the Baptist church and was baptized by a Baptist, Rev. George McNeal.

"About this time my father removed to Georgia, (from South Carolina,) and I had to part with my brethren whom my soul loved. I thought I should never love another church so well. When I came to Georgia I found no church for some time, but still felt much engaged for the salvation of sinners, pleading with them to forsake their sins and accept the offers of salvation. After many days I found five Baptists that had joined together to serve the Lord. This was a comfort to me. I joined the little band, and the Lord added to the number until a church was constituted. I now thought that if I had a house and home of my own I should serve God better. I made it a subject of prayer for direction, and being fully persuaded it was the will of God, I married, the 28th of November, 1784. My wife was not a believer, but a moral woman. In February, 1786, she gave a declaration of her faith before the church, and put on Christ openly by baptism. And this I esteemed as one of God's favors, for which I never could feel sufficiently thankful.

"The Lord visited this church in a wonderful manner, bringing many to the knowledge of the truth. I now felt the word was a fire in my bones, and I entered into the work more fully and began to preach more extensively. I continued in this way for some time. At length I fell into such horror, darkness and despair as none but a pilgrim knows. In this state I remained two years. I had such views of my unworthiness as made me conclude never to preach again. But after enduring many gloomy feelings too tedious to mention, the weight of preaching again returned. I fasted and prayed, and prayed and fasted, to know the mind of God. As I was going to meeting one day in great distress, the inquiry was pressed upon my mind, 'Ought you not to preach the gospel to the people?' I answered, 'Yes.' It then followed, 'If ye know these things, happy are ye if ye do them.' The cross was so great I knew not how to take it up. But, in the strength of the Lord, I made an effort to preach that day, and found happiness in the work. Some time thereafter, while I was reading the scriptures, that word sounded in my heart, 'Woe is me if I preach

not the gospel.' When I inquired of the Lord wherein the woe consisted, I seemed to receive for answer, 'He that knoweth his master's will and doeth it not, shall be beaten with many stripes.' I now looked for heavy judgments from the Lord to fall upon me, for my disobedience. . . . At length my case was mentioned to the church, which gave me liberty to preach.

"I spared no time or labor in endeavoring to improve my gift and education, so that I might be 'acceptable to God and approved of men.' The enemy being enraged turned loose a flood against me on every side. Yet the Lord stood by me, and did not suffer any of these things to move me, but blessed my feeble labors to many. I preached eight years before I was ordained. I continued an itinerant four years longer, when duty called me to take charge of a church fifty miles from me. This occurred in June, 1803. In September following, we constituted a church of thirteen members, about sixty-five miles from me. I took the care of that also, and in February, 1804, I removed and settled near to it. In 1806, our number had increased to sixty-three, thirty of whom were constituted into another church. I then had the charge of four churches, one of which was in South Carolina, about forty miles from me. My time was now entirely given to the work of the Lord. I spent a number of years in traveling and preaching, and I trust the Lord blessed by ministry to the salvation of hundreds. I rode from three to four thousand miles a year."

The foregoing was written by himself some thirty years before his death. It is regarded as an interesting relic of a good man, especially when it is remembered that he was, in the strictest sense, *a self-taught man*, having never enjoyed a day's schooling in his life.

His labors were bestowed upon the southeastern parts of Georgia, and contiguous regions in South Carolina. His mission in the latter State was from Savannah river to Beaufort, and thence to Charleston. He aided in constituting a church near Edisto, about sixty miles from him, and preached to it many years. In Georgia, he scattered the good seed of the kingdom from Savannah to Augusta, up and down the river, and for many miles out. If affliction in his family, or any other cause, prevented his attendance upon his appointments, he al-

ways suffered much distress on account of so many being deprived of an opportunity to hear the gospel of the grace of God. Such privileges were more rare in those days than now, and it may be added, they seem by many to have been more highly prized.

The person of Mr. Hand was large and corpulent, his countenance open and pleasing, his voice soft and harmonious, his address easy and natural. The author remembers to have heard him but once. His theme then was *christian experience*, a subject with which he seemed to be familiar, and which he treated with great force and powerful effect. The end of such a man was peace, as might have been expected. For several years before his death, he was laid aside from the work in which his best days had been spent, by old age and infirmity. In his last illness, he declined medicine offered him by his kind physician, saying, "I feel assured that my earthly toil is done, and the time of my departure at hand. I feel perfectly submissive. I am willing to go at any moment." In this frame of mind, with bright prospects of future bliss, did the Lord take away his servant from the evil to come, to enjoy the rest that remaineth unto his people. This event occurred the 9th of January, 1837, in the sixty-third year of his age.

KITTRELL WARREN,

An elder brother of *Hon. Lot Warren* (formerly a member of Congress from Georgia, and for a number of years Judge of the Superior Court,) and *General Eli Warren*, a most amiable and talented gentleman, and a lawyer of high respectability, was born in Burke county, in this State, October 17th, 1786. His father, Josiah Warren, removed near Bear-camp church, where he received most of his education, and in his eighteenth year the family settled in Laurens county, on the Oconee river. In his twenty-second year he married Mrs. Floyd, daughter of Aaron Low, of Jefferson county. His wife was a woman of ardent and consistent piety. She soon discovered that her husband was the subject of strong religious impressions. These impressions, of course, she cherished with much assiduity and prayer. As he labored with his hands to support his family,

he was accustomed to stop by the road side on his way to his field, fall upon his face before the Lord, and pour out his supplications with strong cries and tears. At that period, churches were "few and far between." The nearest to Mr. Warren was some fifteen miles. Now and then, ministers would travel and preach through the destitute regions. Brethren Manning and Bates were on one of those excursions of mercy and love when *one anxious sinner*, at least, listened to the words of truth. Mr. Bates' text was, "Behold, I bring him forth, that ye may see that I find no fault in him." Towards the close of his sermon, he paused and, in an impressive manner, exclaimed, "But he will come again the second time, without sin, unto salvation." Mr. Warren was just then enabled to have a believing view of Christ, enthroned in majesty and glory, and something inwardly whispered, "Have you an interest in this Jesus?" His whole soul was immediately lit up with holy joy, and though it was succeeded by harassing doubts and fears, yet the *good hope*, through grace, which then sprang up in his soul never forsook him.

He went forward to the church most convenient to him, and was baptized by Rev. Charles Culpepper, at the meeting next ensuing after his conversion. The family altar was immediately erected in his house, which was never neglected afterwards. He was also wont to lead in prayer and praise in the assemblies of the saints, in his vicinity.

In 1817, he emigrated to Alabama, and settled near the confluence of the Coosa and Tallapoosa rivers. He united with a church in the neighborhood, attended by Rev. Isaac Suttles. In May following, having to return to Georgia on business, he left his new home in Alabama, and rode some thirty miles, when he learned the negroes of the settlement through which he was passing expected to have a religious meeting that night. At his own request, he was conducted to a retired spot in a field, whither they were in the habit of repairing to escape the persecutions and mockery of the Indians, who were numerous and very hostile to religion. Here he read to them from his traveling Testament, and gave them such instruction and exhortation as their situation seemed to demand. Bidding them an affectionate farewell, he rode on a few miles, lay down by

the road-side and slept sweetly, though in a country infested with robbers, and rendered dangerous by the bands of treacherous Indians, lurking about in every direction. "The wicked flee when no man pursueth, but the righteous are as bold as a lion."

The next year he removed to another part of Alabama, where he began to exercise more in public, and where he was soon licensed to preach. This liberty was given him by Mars' Hill church, which desired his services. Mr. Warren possessed a heart of large and expansive benevolence. The orphan and widow were always to him objects of tender solicitude. Were they poor, he sent food and administered consolation to the one, and made judicious arrangements for the education of the other. Such was the confidence reposed in him by his neighbors, that he was made the umpire of many a difficulty. He possessed a happy faculty in reconciling differences thus submitted to him. While he resided in Alabama, in company with his wife, he visited a sick young lady, whose life was despaired of by her physicians. Being called upon to pray for her, he did so in a most fervent manner. Her disease at once took a favorable change. She speedily recovered, and two years afterwards joined the church, dating her conviction from that prayer.

In 1827, when he settled in Clark county, Alabama, there was no Baptist church in the vicinity. Many young people, grown up to mature years, had never heard the gospel from the lips of a Baptist minister. Being soon invited to preach at Clarksville, the county-town, he consented to do so, and was about this time ordained by Messrs. Bussey, Travis and Whatley. His zeal prompted him to search out the most destitute places. Such he found at a salt manufactory, where the people were understood to be more depraved and abandoned than any others in all the western wilderness. Here, also, the gospel was made the power of God unto salvation. A great revival was the result of his labors under God, and many souls were hopefully converted.

A lady of character and wealth, who had always shown great kindness towards Mr. Warren and his family, made them a visit on one occasion, as she said, "for the purpose of inviting his daughter to attend a dancing party at her house." Instead of

giving his consent for his daughter to attend, he at once published a lecture on dancing, which he based on this text, "Wo to them that chant to the sound of the violin, and invent to themselves instruments of music like unto David." The lady and her family were so offended at the preacher's faithfulness, that they withdrew from their accustomed attendance upon public worship for months. At length, however, she was stricken with a painful and lingering disease. In this situation, she became deeply anxious about her soul, and must needs send for Mr. Warren to instruct and pray for her. In this instance, likewise, his prayer prevailed. She rose from her bed of sickness, rejoicing in hope, and was soon baptized into the fold of Christ.

Having returned to Georgia and settled in Houston county, several years ago Mr. Warren was called to rest from his labors. The time and manner of his death are alike unknown to the writer.

The substance of the above sketch, as far as it goes, was prepared for this work by his widow; but in the midst of an unfinished sentence she breaks off suddenly, for she too is smitten by disease. The end of her journey is just at hand! She breathes one more prayer—a mother's prayer for her orphan children—oh! what a prayer was that! and then sinks sweetly into the arms of death. That prayer is registered in heaven, and it is hoped may yet be prevalent for those on whose behalf it was offered.

Since the foregoing was written, additional facts concerning this good man have been ascertained which ought not to be withheld. His early opportunities for education were exceedingly limited; yet his fondness for books was such that, after he attained to manhood, and even after his marriage, he prosecuted his studies with such diligence and perseverance as to make him a good English scholar, and in the course of years to furnish him a most valuable amount of information. He ever proved himself a friend of education within the sphere of his influence. It was a habit with him upon leaving home, even for a day, to assign to his children a certain amount of reading, upon which they were invariably examined upon his return, the good effects of which are discernible in their characters to

this day. This rule was particularly enforced when they were left at home on the Sabbath day. No family of children, perhaps, were ever more faithfully cautioned as to the society they should keep. In all which efforts for the good of his children he was cordially seconded by his excellent wife.

He came to his death rather mysteriously in about 1837 or 1838. It was during one of those years that he attended one of his preaching appointments, a few miles from his home. His wife started with him to meeting, but stopped on the way on account of the illness of a brother's child. He went on, preached as usual, and started on his return alone. That evening he was found lying in the road, in a dying condition, and speechless. It was thought at first that his death was caused by a fall from his horse, (he was on horseback,) but as there were no bruises upon his person, many supposed he died from apoplexy, he being a person of full habit. His surviving children are Rev. Elijah Warren, Rev. E. W. Warren, and Kittrell Warren, attorney at law.

JESSE TRAVIS

Was born in Warren county, in this State, September 29th, 1794, and joined the church at the age of fourteen. He resided in Alabama several years, where he was ordained a deacon. In 1829 he was set apart to the ministry at Sharon church, Henry county, where he was pastor several years. He was at times a most powerful preacher, and spake as with the "Holy Ghost sent down from heaven." His conversational powers were of the highest order, and he used them on all occasions for good. He boldly opposed the unwarrantable measures of the Flint River Association in 1830 and 1831, etc., infringing upon the rights of the churches. He was a man of retiring manners, and from his unpretending demeanor and appearance one would hardly have taken him for a talented man. Hence, many were greatly and happily surprised when he became warm in the delivery of his message.

He was a christian of *unbounded benevolence*. At an early period of life he heard *Luther Rice* on the mission cause, then on his first tour through the United States. Though from

hearsay Mr. Travis was strongly prejudiced, yet he hired a horse and rode some twenty miles to meeting, resolved all the way that he would not give one cent. His mind was enlightened, however, and having thrown in all his money, he had to borrow from a friend to bear his expenses home.

During the session of the Baptist State Convention in 1833, an urgent appeal being made for aid in behalf of an object upon which the heart of Mr. Travis was much set, he gave all he had and *borrowed* that he might give more. Rev. Jesse Mercer passed a night with him on his way home, and voluntarily handed the good man an amount larger than all he had contributed during the session. His means were small, but his heart swelled with a charity as large as the world.

He made it a matter of conscience to converse personally with his fellow mortals about the interests of their souls. In passing from one of his meetings on a Sunday evening, he fell in with a man who had been spending the Sabbath otherwise than in attendance on the sanctuary. They rode together only a mile or two. This brief period was used to press the subject of religion on the attention of his fellow traveler. The Lord sanctified the truth, and a few months afterwards the author baptized that man, who dated his conviction from the conversation alluded to. In company with the writer, he made his last trip, and then went home and died. Having stopped at an inn for dinner, the lady of the house was induced to listen to the pious exhortation of the stranger, and after prayer by Mr. Travis, followed us to the door, with the the earnest request "that her case should always be remembered at the throne of grace."

His case, during a long and painful illness, excited the sympathies of his brethren far and near, especially in the Central Association, with which he was connected. Their kindness mitigated his sufferings, and their liberality supplied his wants. Understanding that he had become somewhat involved during his protracted sickness, his brethren voluntarily and without his knowledge made up an amount sufficient to meet all his liabilities. In the most delicate manner was this contribution conveyed to him only a few days before his death. He received it in the spirit in which it was tendered. His death, which was

in correspondence with his character and life, took place in January, 1836.

GEORGE D. SWEET.

Through the kindness of Rev. W. B. Johnson, D. D., of South Carolina, the author has obtained from the widow of Mr. Sweet the following narrative, written mostly by himself, which he takes great pleasure in inserting among these sketches. It is gathered from a "part of his life he had commenced writing, and from a *Sabbath diary* which he kept up to his last illness." He was a native of Taunton, Massachusetts, and was born December 13th, 1779.

"It appears necessary for me first to mention that I was sprinkled in my infancy in the Episcopal form, in consequence of which I was thought eligible to hold the office of vestryman in Savannah, which I did for several years, without repentance or any idea of vital religion. I was called on by my friends, at a very early period of my life, to be *confirmed*, the Bishop then being in Newport, Rhode Island, where he then lived. At that time I could know but little of the importance of the religion of Jesus, and was ignorant as to the nature of baptism. And as to *confirmation*, I knew not what it meant: so I refused to be *confirmed*. What were my reasons for doing so I know not; but so it was ordered by an overruling Providence, that contrary to the gentle entreaties and positive commands of my friends, I persisted in refusing. About the year 1792, at the age of eleven or twelve, I left my friends in Newport for Hudson, in the State of New York, it being their desire that I should study physic with a Dr. Wheaton. I remained with him upwards of a year, during which time I was under powerful convictions. Not recollecting particularly the nature of my impressions at that time, I shall not attempt to record them. My aversion to the apothecary's shop increased to such a degree that my friends consented to my return. My desire was to become a merchant. Soon after my return to Newport, I obtained a place in a retail store, which shortly opened a way for me in a wholesale store in New York. Here I readily imbibed principles of infidelity, young as I was, from listening to

the conversations of those with whom I resided. This was, if I recollect rightly, about the time "*Paine's Age of Reason*" made its appearance in New York. And, notwithstanding I was strengthened in error by that abominable production, yet, whenever I was constrained by untoward circumstances to serious reflection, I felt great doubt and apprehension, which generally produced severe remorse of conscience. And I do not hesitate to declare that, however professed deists may boast of the strength of their unbelief, there are seasons when each and every one of them who steadfastly set their hearts to resist the light of truth, feel its energy in flashes of conviction. But, alas! as I once did, so do they—endeavor to silence that faithful but troublesome monitor, in the dreadful delusion of pleasure.

"From the failure of my employers, I experienced several changes of situation in New York, in all of which I was left almost entirely to my own government. I ran into excesses; but oh, that God who hath watched over and guarded me from my infancy, kept me back from many presumptuous sins, by his restraining grace, that my heart would have drawn me into. I was ambitious to preserve an unblemished reputation. A virtuous action in another, always created in me a desire of imitation. But alas! bad examples and dissipated company soon familiarized me with vice. So that those things I once shuddered at in others, I could now bear with, and could finally practice without remorse. Thus did vice insinuate itself into my affections, until I became a votary to pleasure and dissipation.

"Towards the close of the year 1799, the merchant with whom I lived, having considerable interest in a commercial house in Savannah, Georgia, and being rather doubtful as to its security, and not needing my services any longer, proposed my seeking a situation in this region of country, offering me assistance and support in the way of business. Oh, how mercifully did the Lord watch over me during my residence in New York, preserving me in the midst of innumerable dangers. Several times was I raised from the bed of sickness, when my life was despaired of. In 1795, when 'pestilence walked in darkness, and destruction wasted at noonday,' although thousands fell

at my side, and I lay in the last stage of the yellow fever—given over by my physician and friends—then surely did the Lord deliver me from the noisome pestilence, and afterwards from the snare of the fowler. I remember I was much troubled in my mind during this visitation. Many of my sins were brought to my recollection, and in my delirium it appeared to me that I was constantly struggling with a lion. Yet I do not think I apprehended death, although I had the *black vomit*. The family with whom I boarded fled the city soon after I was taken, leaving a servant maid to take care of the house and me. She was soon taken with the distemper, and the Lord was pleased to provide two or three friends to take care of us, by calling occasionally, and bringing and sending us necessary nourishment, so that we were not left entirely destitute.

“In December, 1799, I left New York for Savannah. After a short and boisterous passage we arrivèd, when I was kindly received and found sufficient employment. I very soon felt a sympathy for the black people, and would sometimes reflect how much delight it would give me, were it in my power, to afford them relief. Though habit soon familiarized me to their condition, I must say I never felt a disposition to consider them as beasts of burden.

“In about six months, an opening presented itself for me to engage in business on my own account, which I did in connection with two partners, one of whom was established. I considered myself a complete merchant—could make the best of a bad bargain—felt no compunction in overreaching my neighbor or overcharging my friend. About June, 1800, I left Savannah for New York, to obtain credit and make commercial friends, and on my way to Boston I visited my aunt and sister in Newport, Rhode Island. And here, in gratitude to my dear friends, I must mention that my sister and myself were left orphans; our earthly father being, as was supposed, lost at sea before I was born, and our mother dying while I was an infant. But our God raised us up a mother in my father's sister, who was, perhaps, too fond of me for my good. My sister tenderly loved me, and her fervent prayers have been heard in my behalf.”

Mr. Sweet accomplished the object of his Northern tour, and returned to Savannah elated with success. In 1801, he became

acquainted with Miss R. R. Porchee, to whom he entered into an engagement for marriage, which was consummated the 21st of December, of that year. His business seemed to be in a very prosperous way, and he now considered himself a *happy man*. This dream of happiness, however, lasted but a few months. Speculations in which his firm had embarked proved unsuccessful, and his prospects were at once overshadowed. Upon the birth of their first child, in January, 1803, he proposed to his wife that they should read a chapter in the Bible every night. This exercise was blessed to his awakening. "This verse, 'The sceptre shall not depart from Judah,' etc., elicited the first ray of divine light that ever shone on my benighted soul." His mind was more or less interested on the subject of religion for several years.

In 1807, he relinquished mercantile pursuits and retired to a farm. Here his seriousness was much increased, and in 1809, the death of several relatives and friends deeply affected him. He writes, "Death is certain, but the time allotted for us, we know not. Therefore, how necessary is preparation for the awful event! *awful, indeed*, to those who are not ready! 'In the midst of life we are in death.' Oh, that these words could be so impressed upon my mind as to make me set about the great work of repentance!" The work he did set about in earnest. His wife was on a visit in the city to Mrs. Williams, wife of Rev. Thomas Williams. He writes to her, "Tell Mr. Williams that I can call him brother now, for Christ Jesus is my Redeemer." He was baptized in Savannah river (he preferred the *river* to the *font*;) by Dr. Holcombe, May 13, 1810, and soon joined Sunbury church by letter. Two years afterwards, he was ordained by Rev. W. B. Johnson, then pastor in Savannah, and Rev. C. O. Screven, pastor in Sunbury. The sermon was preached by Dr. Johnson. The exercises connected with his ordination being over, he proceeded at once to administer the ordinance of baptism to *seventy-six* persons, "upon a lively profession of their faith in Christ." This was at a church in Bryan county. Eight more were received the same day by letter, and the exercises closed by the administration of the Lord's Supper. "A number of former acquaintances had collected from different parts—many from Savannah—to witness

his ordination, a great many more than the house could hold. The same thing happened when he was baptized, his conversion being a remarkable one, from so gay a man, caused the world to wonder and desire to know what manner of spirit he was of."

Mr. Sweet labored faithfully and successfully the few years allotted to him in his Master's vineyard; for, when he died, January 29, 1818, there were seven hundred and forty-seven members in his church. The most of these were colored persons. In August, 1817, he was brought very low by a violent attack of fever, from the effects of which he never recovered. He met his congregation for the last time the second Sabbath in January, 1818. Riding home in a rain produced cold and inflammation of his lungs, which brought him speedily to the grave.

When his end approached, the friends present urged his wife to leave the room. He let go her hand, saying, "Yes, go to your children." His death was most triumphant. His friend and brother, Rev. C. O. Screven, was with him in his last moments. He was taken away in the midst of life and usefulness, having only attained to his fortieth year.

From the pen of Rev. Dr. Johnson, of South Carolina, we have the following testimonial: "It was my privilege to enjoy the intimacy and confidence of this dear man of God, and I regarded it an honor to do so. For he was, indeed, a most devoted disciple and minister of the Lord Jesus Christ. There was something remarkable about the character of my friend. Before our acquaintance, he had conceived a violent opposition to me, simply because I believed and preached the doctrine of God's electing love. And to such a height did that opposition rise, that he meditated, and took some incipient measures to inflict bodily harm upon me; but God restrained him. After his conversion, no brother loved me more sincerely than he.

"As he rode, in the days of his impenitence, in company with a friend by the *meeting-house*, then in building, in which afterwards he so successfully labored, he said, 'That house is building for me to preach in;' and on another occasion, with a like prophetic spirit, uttered the following couplet:

'If ever I'm a preacher,
The Lord shall be my teacher.'

Both became true; for, during the absence of his family, the Lord arrested him at his retired country seat, renewed, forgave and justified him without the instrumentality of a living teacher. The Lord made him a preacher in the same way; and in that meeting-house, in which he afterwards so faithfully and effectively labored, he did indeed preach the gospel of that Lord."

The author recollects to have heard Mr. Sweet preach *once* in Sunbury, the only time he ever heard him. Never was a congregation more perfectly enchained in their attention. His control over the *passions* of his hearers was absolute. They rose and fell at the preacher's bidding. Occasionally he excited a smile, but, almost throughout the entire discourse, the audience were bathed in tears. Men wept that day who were scarce ever known to weep before. This was near the close of his life.

JOHN MILNER, JR.

To write the biography of one who was more highly valued in all the relations of life by those who knew him best, or whose death was more lamented by a numerous circle of friends and acquaintances, rarely falls to the lot of man. The writer exceedingly regrets that this worthy man has left so few materials in writing to aid in making out this sketch of his life and labors.

He was born October 17th, 1775. His father was a licensed preacher of the Baptist denomination, his mother a member of the same church, and a most godly woman. Old Mr. Milner, who was a staunch whig in the revolution, suffered much from his tory neighbors. On one occasion, while his wife was absent in the neighborhood, two of them came into his field, took two of his best horses from the plough, gathered together all his negroes and drove them off before his face, threatening to shoot him down if he spoke a word. They had not proceeded far when they met Mrs. Milner returning home. The negroes cried out in great distress, "Oh, mistress, de tories takin' us all off. Oh, mistress, what shall we do?" She answered, "Why, go back, every one of you. You shall not go off a step. Go right back home." "Oh, mistress, dey'll kill us." "No, they

shan't kill you. Go back." The tories hung down their heads, while the negroes turned back with their mistress. His sons, John and Pitt, once set off to market with a loaded wagon, *very early one morning*, without having waited for family prayer. They had not gone far before their well trained team stalled, and they had to return home for help. The father used the circumstance to impress their minds with the importance of punctuality to our religious duties, especially *family prayer*. And he was so successful that they seemed never to have forgotten it. The subject of this notice took up the cross and prayed in his family long before he joined the church.

His education was limited to the ordinary branches of English. He was not one who could boast that he had *finished his education*. He believed, on the contrary, that a minister of the gospel should never feel that his education is completed, but should continue through life to "*study to show himself approved unto God.*" Woe to that minister, and to the people of his charge, who feels that he has no longer any occasion for improvement!

On the 24th of December, 1795, he was married to Miss Eunice Callaway. Some years after their marriage, his wife became anxiously concerned about the state of her soul. Though he made no pretensions to religion at that time, yet he kindly invited Rev. Jesse Mercer to visit and converse with his wife. Mr. Mercer complied, and soon after he had the happiness to baptize Mrs. Callaway upon a profession of her faith in Christ. Several years intervened before Mr. Milner himself became interested about the great salvation. In a distressed state of mind, he went some distance to hear Mr. Mercer preach. Under the sermon he found no relief. His trouble was greatly increased. He followed the preacher to his horse, filled with awful sensations. In deep agony he grasped Mr. Mercer's hand, saying, "What shall I do? I am lost! I am lost!" Mr. Mercer calmly replied, "I was once at the house of a man, (alluding to his visit to Mrs. Milner,) whose wife was in awful distress, and when I tried to comfort her, her husband remarked, if he were in her place, he would believe in Christ. Now, I reckon the best way will be to go and believe in Christ." And so he left the poor man in deep waters. After a sore conflict,

God was pleased to reveal his Son in him, while reading the following lines of Dr. Young :

“The ransom was paid down; the fund of heaven,
Heaven’s inexhaustible, exhausted fund,
Amazing and amazed, poured forth the price,
All price beyond—
And was the ransom paid? It was, and paid
(What can exalt the bounty more?) for you!

He was baptized by Mr. Mercer at Sardis church, Wilkes county, February 22d, 1812. He was first appointed clerk of the church, then deacon, then exhorter. In these capacities did he serve several years before his ordination, which took place after his removal to Jones county, say in 1825. The presbytery consisted of Malachi Reeves, Benjamin Milner and Iverson L. Brookes. His labors were not confined to his own immediate vicinity, but were extended into remote regions. His preaching was well received wherever he went. On one of his preaching tours he fell in with a gentleman (as he believed, providentially,) from whom he purchased the tract of land upon which Barnesville, in Pike county, now stands. His oldest son made a settlement upon it, in visiting whom, from time to time, Mr. Milner found a few sheep scattered about in the wilderness, the country being then quite new. These he gathered into the church now known as Sardis, at Barnesville. This little band at first consisted of less than a dozen members. At the period of Mr. Milner’s death, 1841, it had increased to near one hundred and twenty members. It was in 1827 that he left Jones county and settled near this church. Here again his zeal impelled him to press into the surrounding neighborhood, holding forth the lamp of life. Other churches were soon gathered, to which he ministered. As his bodily strength declined, his sphere of usefulness continued to enlarge. And as his end drew near his way was “as the path of the just, which shineth more and more unto the perfect day.” No service was too arduous, no sacrifice too great, “so that he might finish his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God.” If such examples do not rouse us preachers of these days to a full sense of our responsibilities, it is feared we may be given over to blindness of mind and obduracy of heart. Oh, let us be fol-

lowers of those who, through faith and patience, have inherited the promises.

While Mr. Milner exerted a good influence in public, his social and private influence was still better. He was often heard to affirm, but not boastingly but with gratitude to God, that he had never sworn a profane oath, nor gambled to any amount, nor purchased a half pint of spirituous liquors. Such high toned morality is believed to be rarely found in the youth of this age of boasted improvement. He obeyed the injunction, "Husbands, love your wives." A more affectionate and attentive husband perhaps never lived. As a father, his examples, his counsels, and his prayers seem to have had a most happy effect upon his children, most of them being pious, and all of them persons of moral worth.

Mr. Milner lived to a good old age, having died in his sixty-sixth year, January 21, 1841. For twenty years he had been a faithful laborer in his Master's vineyard. On the Sabbath preceding his decease he attended divine service at Sardis church and preached from Acts xiii. 38, 39. He had a slight attack (an affection of the heart,) on that day. On Monday evening it was renewed with such violence as to baffle all medical skill, and continued till Wednesday evening following, when death came to his relief. To a daughter he said, "I shall die, but I am not afraid of death." To his children he said, "Oh, my children, I have taught you in the way. I have kept the faith of the gospel."

His burial was attended by a large and weeping assembly, and the church convened and expressed by resolution the estimation in which they held their late pastor. The limits of this work prevent us from enlarging this notice.

EDWARD P. POSTELL.

Mr. Postell is believed to have been a native of South Carolina. The date of his birth is not known. Mr. Law* says—"His life was not an eventful one. At an early age he entered the service of his country (as a midshipman in the navy) in which he remained three years. Returning home, he studied

*Rev. Josiah S. Law.

the law and was admitted to the bar in South Carolina. He did not practice long, before he removed to this State, and devoted himself entirely to planting. Some four or five years ago he was brought by the power of divine truth to behold himself a condemned sinner in the sight of God, and to feel his need of pardon and salvation. He has often, with deep emotion, told me of that season of trial and bitter sorrow. He has pointed me to the spot where he often retired in anguish of soul and plead with his God for forgiveness through the merits of his Son. He at length found peace in believing, and connected himself with the South Newport Baptist church, McIntosh county. His soul seemed bent on doing good to others. For the salvation of the young, particularly, he always manifested a lively interest. I have known him win the respect, the confidence and the affection of young men, and converse freely with them on the subject of religion, who could not not be approached by any other on that subject.

“If I mistake not, the first thing that turned his attention to the ministry, and kindled in his soul that zeal which soon consumed his body, was the condition of our colored people as regards moral instruction. It was to them he first preached the gospel, and it was for them he desired most earnestly to labor. In accordance with this feeling, he at one time removed to Savannah, intending to devote himself entirely to the religious instruction of the colored population of that place. He had labored there but a very short time, when it became necessary for him to return to his residence in McIntosh county.

“He was called to ordination by the South Newport church, and soon afterwards to become their pastor. He was accordingly ordained, and entered upon his pastoral duties with zeal and diligence. In prosecuting the work of the ministry it was in vain that his body often complained; it was in vain that the lassitude and debility experienced after preaching admonished him to restrain his ardor; it was in vain that the voice of friendship and love called upon him to spare himself, and pointed him to those symptoms as indications of the breaking down of nature. He did not spare himself, but taxed all his powers to their utmost capacity that he might be acceptable and useful as a minister of the gospel. He grew rapidly in knowledge and

usefulness. He had not labored long, after entering fully upon the work of the ministry, before his lungs gave fearful signs that they were giving way under the heavy tasks imposed upon them. But being possessed of a strong frame, an expansive chest, and naturally strong lungs, he heeded not these signs, but went onward in his work; and, in all probability, had he not been called by the mysterious providence of God to rescue his only son from a watery grave, he might have lived and labored longer." An account of this event is given in a letter to one of his brothers in Savannah, as follows:

"Your letter of the 22d reached me yesterday, and, thanks to Almighty God, it found me alive, and my house not one of mourning. On Friday afternoon last, the weather being fine and the tide suitable, I took Charles (his son) into the river and taught him to swim. On Saturday, during my absence at meeting, he obtained his mother's permission, and went into the river to improve himself in the art he had just entered his noviciate. In the afternoon, on my return home, he expressed himself not a little pleased at what he considered his improvement. On his return from school on Monday afternoon, he asked and obtained my permission to go again into the river. It was on the flood, nearly high water. You know that, in front of the house, on the flood, there is an eddy of considerable extent, outside of which the stream runs with great velocity. The little canoe was at anchor in the eddy, with a long scope of cable. Charles had been amusing himself by swimming near the boat, and anon would rest himself by suspending to her. While he was thus amusing himself, the boat was sheering towards the stream without his being aware of it, and upon his last quitting his hold, he was forcibly drawn into the current, and the boat simultaneously approached the shore. I was at the time reclining on the sofa, nervous and exhausted from the excitement of two days' meeting, my wife seated near me, when we were startled by his whoop from the water, which was immediately repeated. On springing to the window, the first thing that met my view was my only son, at least one-fourth the width of the river from the shore, and rapidly receding. (The river is near half a mile wide.) It was but the work of a moment for me to throw off my jacket as I ran, and

plunge into the waves. I remembered that I had on a pair of large, heavy shoes, but as they were securely tied across my instep, I feared that in the time necessary for me to untie and throw them off, his strength would be exhausted, and he sink before I could reach him. They nearly proved fatal to us both. I succeeded in gaining him while he was yet above the water, and judging from his countenance that he was not very much alarmed, I thought it best not to take hold of him, but to turn my back and direct him to place his hands upon my shoulders. He did so, and while my strength lasted, all seemed well; but that failing, together with the weight of the shoes, which I now began to feel sensibly, I gradually sunk into the water. At that time, the pressure of the child upon me became insupportable; I endeavored to tell him so, but my mouth was under water, and I could not articulate. I then hoped by diving to reach the shore; but the want of breath soon rendered it necessary that I should reach the surface; but this I could not do with the child holding to me. I now thought that, by gaining the bottom, I might, by a *desperate effort*, propel myself to the top, but this I could not effect! Instinctive love of life, together with the last view of my wife and five helpless little girls in agony, with clasped hands, standing in the piazza, determined me to break his hold. But the thought of throwing off my child, who was clinging to me for life, was a dagger to my heart. Then did I, as Jonah, cry unto the Lord out of the deep, and he heard me. In shoving Charles from me, I had forced him to the surface, and upon my rising, I beheld my faithful servant, Prince, up to his arm-pits in the water, in the act of springing into the boat. Again did my hope revive, and seeing my child beside me struggling for life, I took him by the arm with my left hand and swam with the other, until, once more exhausted, we again sank. On coming to the surface a second time, I found Charles already up and swimming. I called to him not to give up, that Prince would soon be to us. He replied with calmness, and I took comfort. We were within five feet of each other, and all that I could do was to watch the approach of the boat and encourage him by words. I do not think, had I seen my child again sinking, that I could have made another effort for his salvation. Indeed, there is but little

doubt but that I should have drowned first, for I was caught by Prince, as I was sinking the third time, probably to rise no more, and Charles swam to the boat. I thank my God that my presence of mind remained with me to the last. Prince wished to draw me into the boat, but as she was small, in the attempt she would, no doubt, have upset. I directed him to let me hang by the gunwale and save Charles, to whom he immediately extended his hand.

"I think (he further observes) I can distinctly see the hand of the Lord in our rescue from a watery grave. Had not the boat continued to sheer in from the time of Charles' leaving her, she would have been out of the servant's reach, and had he found a paddle in her, in his anxiety he may have passed over me in my exhausted state, or had he succeeded in securing me in his hold, had the boat been passing swiftly through the water, after saving me she would have shot beyond Charles. But he was compelled to propel her with his hands, and the approach was therefore gradual, so that as soon as my weight was suspended to her she stopped and was approached by Charles." The preacher adds: "Thus was he delivered by his God from a watery grave, afterward to repose beneath the cold sods of the valley.

"From this time his health declined rapidly, baffling the skill of the physician. Many of you remember the last time he occupied this pulpit, when, in an earnest and solemn manner, he addressed you from the interesting passage, truly significant of what shortly awaited him, 'There remaineth therefore a rest for the people of God.' He seemed at this time to feel that he should not survive long, that his end was rapidly approaching, for on descending from the pulpit, being requested by me to preach a funeral sermon in memory of a deceased friend, he replied, 'His own would soon be preached.' Some little time after this, he was confined to his bed to rise no more. It was a bed of pain and suffering, yet not a murmur escaped his lips; but he submitted patiently to him who doeth all things well. All who visited him bear testimony to the entire resignation he manifested to the will of God. A ministering brother, who was with him the day before his decease, beholding his situation and observing that every moment was spent in strug-

gling for breath, stated to brother Postell that 'his painful condition forced upon his mind the folly of putting off repentance to a deathbed,' he replied, 'I thank my God I did that four years ago.' The minister, having further remarked upon the preciousness of Christ as a Saviour, in sustaining his followers even in the dark valley and shadow of death, he lifted his hands and eyes towards heaven, exclaiming, 'It is but a shadow! His rod and his staff, they comfort me.'"

Thus did this gifted man live and die. The author's acquaintance with Mr. Postell was quite limited; yet he remembers that his personal appearance was fine, his countenance the very index of a magnanimous and noble spirit, and his voice possessed a richness and power rarely equaled. He took great delight in singing the songs of Zion, which uniformly produced a happy effect, owing to the power of his voice. His house was ever open to his numerous friends, where they met with a hospitality corresponding with his generous nature, and which was rendered doubly enticing by the agreeable manners and interesting conversation for which he was noted, and by the intelligence and amiable deportment of his pious wife. His talents, which were of a high order, were consecrated to the honor of the King of kings. "Whoso honoreth me, him shall my Father honor."

His death was about nine o'clock Wednesday night, the 7th of October, 1837, in the thirty-eighth year of his age.

JACK LUMPKIN,

A brother of Governor Wilson Lumpkin, was born in Virginia, about 1784, joined the church at County Line, Oglethorpe county, and was ordained in July, 1812, by Jesse Mercer and Thomas Rhodes. His residence for many years was near Antioch, some seven miles west of Lexington, where he died in 1839. He had been to Mississippi, where he had settled a plantation some years previously, and returned, much fatigued with the journey, was soon taken sick and died of a fever.

Mr. Lumpkin was a laborious minister of Jesus Christ, and was pastor at Antioch some twenty-five years, also at Shiloh, Beard's meeting-house, Newhope and other places. He was

active in raising up Mount Pleasant, and was pastor there some years. About 1818 he fell into a desponding frame of mind, his health was much impaired, so that he did not preach much in two years; but when relieved of his despondency, he was even more active than ever in his Master's cause. He was a very conscientious man, and could not be persuaded or driven out of the path of rectitude. No pastor was more beloved. His affectionate manner and feeling preaching endeared him very much to all his congregations.

His opportunities for education were not favorable, but he had a good native mind and thoroughly studied the scriptures. About 1821 he procured a small but valuable library of standard and theological works, which he studied with assiduity, and from which he derived much knowledge. Prior to this period, his membership was in a church in the Sarepta Association, by which he was chosen as one of a committee to meet our Presbyterian brethren to devise some means to prevent Sabbath breaking and kindred vices. Mr. Lumpkin did not regard the Sabbath in the same light in which others regarded it, i. e., he did not attach such an *over-degree* of sanctity to it as to place it above all other gospel requisitions. Nothing definite was accomplished in his conference with the Presbyterians. It should not be inferred that Mr. Lumpkin was a careless observer of the Sabbath. Nothing would be further from truth.

John Lumpkin, his father, when he came from Virginia, say 1785, settled some ten miles southeast of Lexington, Oglethorpe county, which was his unchanged residence until death removed him, about 1834. He was not a religious man. He was in the Convention to revise the State Constitution, and also in our Legislature. Mrs. Lumpkin was a devotedly pious woman.

Neville Lumpkin, one of the sons of the subject of this notice, was a young minister of much promise. He had charge of the same churches served by his father at the time of his death. He likewise died suddenly, in 1843.

JESSE MERCER.

Notwithstanding an extended and most interesting memoir of Mr. Mercer has been extensively circulated in the State, from the pen of Rev. C. D. Mallary, the author of this work supposes *his name*, at least, ought to appear among those of his brethren. It is believed, however, that a very brief notice of him is all that is needed here.

He was the son of *Silas Mercer*, one of the pioneers of the gospel in Georgia, and was born in Halifax county, North Carolina, December 16, 1769. He was the eldest of a family of eight children, consisting of five sons and three daughters. He was a most amiable and moral youth, having never been known to be overcome by passion, or to have used a profane oath. His conversion took place when he was about fifteen years of age, he was baptized in his eighteenth year, and soon after began to preach the gospel. His marriage to Miss Sabrina Chivers occurred in his nineteenth year, January 31, 1788, with whom he lived till the period of her death, in 1826. Mr. Mercer's opportunities for education in early life were very poor, and his subsequent improvement and usefulness seem to have been greatly promoted by his first wife. He was ordained before he was twenty years old, by Silas Mercer and Sanders Walker. Though so very young, he was called to the pastoral care of Hutton's Fork, (now Sardis,) in Wilkes county, which relation he sustained for more than twenty years.

Such was his desire for education that, even after his marriage and ordination, he sold out his little farm and went to school *two years* to Mr. Springer, a Presbyterian clergyman, under whom he obtained some knowledge of the learned languages. From this time, the field of his labors was much enlarged, and we find him not only preaching to the churches at Powelton and Eatonton, (then the most important in the interior of the State,) but traveling far and near, and being well received everywhere. He was the most influential minister of his day, and perhaps the most distinguished minister of the denomination ever reared up in the State. Yet many others were more successful in gathering members into the church, and, indeed, of promoting revivals of religion.

In 1798, Mr. Mercer was a member of the Convention which was appointed to amend the State Constitution. His services in that body were highly valuable. A lawyer moved that ministers of the gospel be ineligible to the office of legislator, which was warmly advocated by both doctors and lawyers. Mr. Mercer offered an amendment, to the effect that both these professions be included in the contemplated Act. The motion was speedily withdrawn. He offered once for Senator in the county where he then resided, but was not elected. Afterwards, he was urged to allow his name to be used for the office of Governor, but positively declined the honor.

On several occasions did he represent his brethren in the sessions of the Triennial Convention of the United States, always with credit to himself and to the satisfaction of his constituents. The degree of Doctor of Divinity was conferred upon him by Brown University, though the title was seldom applied to him among his immediate friends, knowing it would not be agreeable to him. For many years he was moderator of the Georgia Association, of the Baptist State Convention, and, indeed, of all the general meetings of the denomination when he was present, and where it was meet he should act in that capacity. His second marriage was to Mrs. Simons.

His approach to the tomb was gradual, he having experienced a low state of health for years before his death. This event, deeply lamented by thousands, took place at the residence of Rev. James Carter, Butts county, September 6, 1841. His remains were taken to Penfield, and buried near the site of Mercer University, named in honor of him. His estate, which was large for a Georgia minister, was bequeathed to the above University, and other benevolent objects. Seldom has the world been blessed with such a man as *Jesse Mercer*.

Since the foregoing was published, Mr. Mercer has been grossly misrepresented in a work by W. H. Sparks—"Memories of Fifty Years." It is charged that he took advantage of an invitation from the Legislature to preach a funeral sermon in memory of Governor Rabun, and instead thereof, delivered a bitter political harangue, aimed at Governor Clarke, Rabun's successor. The Journals of the Legislature show, on the contrary, that he preached, on that occasion, "*a pathetic and appropriate*

sermon," which was published by that body, a majority of which were political friends of Clarke, and who had but recently elected him to office.

BILLINGTON M. SANDERS.

Rev. B. M. Sanders was the eldest child of Ephraim and Nancy Sanders, who were natives of Virginia, and shortly after their marriage removed to Georgia and settled in Columbia county. He was born in that county December 2d, 1789. But little can now be ascertained respecting the days of his childhood and early youth. It appears, however, that his father died in 1796 and his mother in 1798, so that he was left an orphan at a tender and helpless age. The Lord, however, graciously provided for the lad. He found a home in the family of a Mr. Ambrose Jones, where, it is believed, he was treated with kindness. It further appears that in 1802 he was a pupil in the Kiokee Seminary, sometimes known as McNeil's Seminary, then under the care of a Mr. Bush. At this institution he probably commenced and completed his preparation for college. The following interesting reminiscence was kindly furnished me by a distinguished citizen of this State, (Major Joel Crawford, of Early county,) who, it seems, was a class-mate and a very intimate friend of young Sanders at the Kiokee Seminary: "As a school-boy, Sanders was apt to learn, high tempered, a little proud, and quite spirited, but always truthful, kind-hearted and generous, with strong development of reverence. I never loved a class-mate better, though, being a stouter boy, I sometimes fretted him for my own amusement, and besides the laugh which I probably enjoyed, received from him many of his severest blows, which I made it a point never to return, having in every case been myself the aggressor."

He entered Franklin College probably in 1806, where he remained, it is supposed, about two years. He then left Athens and entered the South Carolina College, April 8th, 1808, at which institution he graduated December 4th, 1809, and, it is believed, reputably to himself, though compelled to be absent from his class a portion of the time in consequence of feeble health. Among his class-mates at Columbia were several young

men who, like himself, subsequently became quite distinguished: James L. Pettigrew, an eminent lawyer of Charleston; William J. Grayson, member of Congress from South Carolina, and William Capers, Bishop of the Methodist Episcopal Church. His room-mate was a wild youth, but, out of respect to Sanders, he never brought his rude companions to his room, and thus the diligent student and the irregular youth roomed together in much harmony. It was a uniform rule with him never to allow any intrusion upon his studies. If a fellow-student called, he would kindly invite him to a seat, and then turn to his books and prosecute his literary task. And yet some of his college habits were not the most commendable. He was a great slave to tobacco; but the day he graduated he broke off from this habit and never afterwards resumed it.

Upon leaving college he returned to his native county, where he resided until the latter part of 1832. In January, 1810, he was baptized into the Kiokee church by Rev. Abram Marshall. He was rector of the Columbia County Academy two years, and on March 17th, 1812, was united in marriage with Miss Martha Lamar, of Applington, by whom he had nine children, all of whom, except two, died in infancy and childhood. His first wife having died in 1822, he was married to Miss Cynthia Holliday, (the pious and estimable lady who survives him,) of Lincoln county, February 25th, 1824. Thirteen children were the fruit of his second marriage, several of whom are still living.

Immediately upon the close of his labors as a teacher at Applington, he settled upon a plantation in Columbia county where he pursued the business of farming with great energy and success, which he found congenial to his taste and highly favorable to his health, which had been seriously threatened by a predisposition to pulmonary disease. Once, and only once, he consented to represent his county in the State Legislature. It is presumed he became disgusted with the obliquities and follies of his colleagues and others at the capitol, as he would never consent to have his name used for that purpose again. God had more important work for him to do. It is believed to have been in 1823 that Rev. Jabez P. Marshall, pastor of Union church, Warren county, of which Mr. Sanders was then a member, asked permission at one of the regular Confer-

ences to offer a resolution which he had drawn up. Being ignorant of its purport, Sanders, with others, encouraged the pastor to submit his resolution. When it was read, however, he dropped his head and burst into tears, as its object was to urge him forward to the work of the ministry, to which his brethren believed God had called him, and from which he had for many years drawn back. Now, however, he felt he could forbear no longer, and we soon find him proclaiming the glorious gospel to his fellow-men. At the special request of the Williams Creek church, he was ordained at Union church, in January, 1825, by Jesse Mercer, Malachi Reeves, Joseph Roberts, John H. Walker, J. P. Marshall and Elisha Perryman. His ministry was devoted to the churches in that region until his removal to Penfield in 1832.

The Georgia Baptist Convention, having determined, at their annual meeting in 1831, to establish a classical and theological seminary, the main object of which was the improvement of the rising ministry, an object dear to the heart of Sanders, he was invited to take charge of the infant enterprise. December of 1832, finds him at his post, and the second Monday in January following, (1833) what is now Mercer University began operations as follows: "Two double log-cabins, with a garret to each, for dwelling, for dining-room, and for study, for both teachers and students." In those two log-cabins, with only one assistant and thirty-nine pupils, (seven having in view the ministry) did the indefatigable and energetic Sanders lay the foundations of Mercer Institute, in a few years to be known as Mercer University. (It was commenced and continued for several years as a manual labor school.) He was not merely the general superintendent of the seminary, but he was teacher, steward and farmer. He had accounts to keep, buildings to erect, lands to clear and fence and cultivate, financial plans to evolve, discipline to administer, studies to review, an extensive correspondence to keep up, besides preaching to the churches around and attending to his own private and agricultural interests. For several years he allowed himself only five or six hours sleep daily. He proved himself to be the very man for the position, and in all his various duties, he sustained himself most successfully. God smiled upon his self-denying endeavors, public favor

was conciliated to the institution, the number of students increased, pecuniary aid flowed in, and precious revivals of religion were enjoyed from year to year. When the institution was elevated to the rank of a college, Sanders was elected as its first president, which position he accepted only on the condition that the trustees would procure a successor at their earliest opportunity. A successor having been secured, he resigned at the close of 1839, having conducted the institution successfully through the first seven years of its existence. Though no longer the president, he continued in other relations his untiring efforts for its prosperity. He was about five years its treasurer, without compensation, a member of the board of trustees and secretary of that board up to the time of his decease. He cared more to establish the University than any other individual.

Let none suppose that he found an excuse for neglecting his duties as a minister of the gospel, in the fact of his being the head of an important literary and theological institution. Far from it, for during his residence at Penfield, he managed to preach more than many younger men who had nothing to do but to preach. He was *four* years pastoral supply at Shiloh, *ten* years at Greensborough, and *one* year at Griffin. For more than quarter of a century, he was a burning and a shining light in the Georgia Association, was its clerk for several years and for nine years its moderator. For many years he was more fully identified with all the important measures of the Georgia Baptist Convention, at least as to their practical execution, than any other man in the State. Was six years its moderator and was chairman of its executive committee for a series of years. He was also for a time editor of the Christian Index, was generally a delegate to the Baptist Triennial Convention, until the Southern Baptists withdrew from that body, and was then delegate to the Southern Baptist Convention. But why particularize further? It is sufficient to say there was no moment within his sphere, having in view the welfare of man and the glory of God, with which he did not identify himself and bring to its support all his influence and energy.

From the foregoing imperfect outline, one would naturally infer that *B. M. Sanders* was no ordinary man. Without conceding to him the attributes of genius, or extensive and

found scholarship, or the exactest refinement of manners, or a high reputation for remarkable sayings and striking isolated deeds, or even that nicely shaded perfection of christian character which, in some rare instances, have adorned the history of Zion, he was nevertheless worthy of being regarded one of the most remarkable men that has ever lived and died in Georgia. His life exhibited a uniform and unbroken round of sacred devotion to principle—of self-sacrificing, useful deeds—of sincere, fervent, and unquestioned piety. Those who knew him longest and best generally valued him most. Some shine in the distance, but grow dim as you approach them: This was not the case with Sanders. A slight acquaintance would signally fail to reveal his true worth. It was necessary to know him long and intimately in order to form a correct idea of his real character and of his great excellence. He possessed a strong, clear and active intellect, a large share of good common sense, and a remarkable capacity for business. A christian brother who knew him well, said of him many years ago: "He is good at everything; he is a good preacher, a good pastor, a good teacher, a good farmer, a good carpenter, a good brick-mason—good at whatever he undertakes." He was a man of great *punctuality* in all his private and public duties; of much *decision* and of *indomitable energy*; and was distinguished for great *moral courage*. He and Mercer were intimate personal friends, and there was no man for whose opinions he had a higher respect. Yet, on one memorable occasion he differed even with Mercer. It was in regard to the location of Mercer University. Mercer was in favor of Washington—Sanders of Penfield. The views of the latter at length prevailed, when Mercer, true to the instincts of his unselfish soul, finding his darling scheme overruled by his brethren, yielded with meekness and dignity, saying, "I cannot work alone; I must go with my brethren; you may put me down for \$5,000." And finally, as is well known, he gave the institution at Penfield the larger portion of his estate.

Sanders was a man of *pure and lofty aims*. Says his friend, Major Joel Crawford, "Very few men have brought to the service of his day and generation *better intents and purposes* than Mr. Sanders; very few more efficiency, and, I may add, very

few have had better success." He had no sinister and selfish purposes to hide beneath the cloak of fair pretensions. He was not a man of a double face and a double tongue. Uprightness and integrity walked with him arm in arm. He was emphatically an honest man—honest in his dealings, honest in his opinions, honest in his rebukes and commendations. True, he had his faults; the faultless live in heaven. His, however, were not the faults of a sordid, groveling nature. They were such as we often see connected with ardent feelings and great energy and decision of character, and are by no means inconsistent with purity of aim and nobility of soul. He was sometimes irritable and impatient; sometimes he used expressions of needless severity; and sometimes he urged his views with a zeal bordering on pertinacity. But who would undertake to impeach his integrity? Whatever his faults may have been, how light they all appear when contrasted with his honesty, his piety, his energy, and his abundant labors. The sick, the widow, the fatherless, engaged his active sympathies. During his whole christian life, especially the last twenty years of it, he seemed to make, as it were, but one contribution to the cause of human happiness—and that was *himself*.

Let us pass on to the closing scene. On the 19th of June, 1851, he had an attack of vertigo, which was followed by a general and permanent prostration of his system. He had been feeble previous to this, but it was now evident that the brisk, elastic energy of his system which had borne him through so many toils and held in check for many years his constitutional tendency to consumption had given way, never effectually to react. For four months before his death he was confined to his bed, and for several weeks was unable to turn himself. In the meantime he was reduced to a state of great emaciation. But his mind retained to the last its usual clearness. He was uniformly composed and cheerful, but had no raptures. To visiting friends he expressed great confidence in God, quoting passages like this: "Though he slay me, yet will I trust in him." Shortly before he expired, fearing he had been too anxious to depart, he said to his friends: "I have sinned—pray that I may be pardoned." Among his last expressions was: "Though I walk through the valley," etc. He died on the 12th of March, Tho

1852, in the sixty-fifth year of his age, and was buried in the grave-yard at Penfield.

JAMES REEVES.

The subject of this imperfect sketch, was the son of a Baptist minister, Jeremiah Reeves, of North Carolina, who removed to Georgia and settled in Wilkes county. He had four sons, all of whom became Baptist preachers, Malachi, Jeremiah, (whose history also occurs in this volume,) John and James. The oldest, Malachi, was an eminently useful man in his day, and was contemporary with Jesse Mercer, Thomas Rhodes, and other distinguished characters. John was still living at last accounts, a very old man. He has been quite useful in his day.

James Reeves was born in Wilkes county, where he was brought up, and lived successively in Jasper, Butts, and Troup. His last move was to Carrol county, where he died, April 6th, 1858, in the seventy-fourth year of his age. When converted, and by whom baptized, the writer has not been able to ascertain. It is believed he was about thirty when he commenced preaching, which was probably in Jasper county. He was twice married—first, to a Miss McElroy, and next to a Mrs. Phillips. He raised a large family of children, some of whom passed away to the better country in advance of their father. The characters of those who remain do no discredit to their parentage.

He was a *praying* man. He was never known to omit family prayer, when it was possible to attend to it; and if practicable, all his family must participate. The writer remembers an anecdote told of him in the early settlement of Troup county. The neighbors were accustomed to assist one another in building their log cabins, rolling logs, etc. Boards being in demand for covering a house, it was agreed that one party of men should meet at Mr. Reeves' for early breakfast, and another party at one of his neighbors, and thence sally forth for the day's work. Whichever party should find a suitable *board-tree* first, was to commence operations, not waiting for the other. Those who met at Mr. Reeves' were there by daylight, and

were in a great hurry to get to work early. But no matter what the hurry was, *family worship* must be attended to first. The good man produced his Bible, and went through this service with due solemnity. Breakfast over, he and his party were not long in finding several *first rate board-trees*, on which they went to work with a will. It was growing late when the other party made their appearance, rather crest-fallen. "They had started out very early, (they said,) had felled several trees, but they had labored in vain, not having succeeded in making a single good board." Mr. Reeves kindly replied, "I fear you did not take time to pray before starting." Which was true, though some of them were professors of religion.

From his entrance into the ministry, he was ardently devoted to its sacred duties, and eminently successful in winning souls to Christ. He gloried in being a *pioneer preacher*, in searching out destitute fields, and in establishing and building up churches therein. It was this spirit that prompted him to leave his pleasant home in Jasper county, and settle for a time in Butts, which was then newly acquired territory. And then, when the tide of emigration swept still further westward, into Troup and adjoining counties, Mr. Reeves went forward with the emigrants, and with John Wood and other zealous and devoted servants of Christ, planted the cross in what was then comparatively a wilderness. They preached in the log cabins of the new settlers, and under temporary arbors constructed for the purpose, supplied the people with Bibles and tracts, and established Sabbath schools and temperance societies. Some of the most flourishing churches now in Troup and adjoining counties were organized by Reeves and his coadjutors. And all this work was done as a labor of love, for they had no hope or prospect of earthly reward. Their families were maintained by the labor of their own hands, or that of their servants, and they went forth, sowing the good seed of the kingdom, without cost to those who reaped the benefits thereof. It was the unrequited labors of such men that gave the Baptists the vantage ground in all that region. Let none imagine that this work was accomplished without opposition. The "anti-mission war" was raged in those days with a bitterness of which the present generation have but a faint conception. Mr. Reeves was as

firm as a rock and as bold as a lion in favor of the truth on this subject. Hence, he came in for his full share of persecution and reproach. Though exceedingly mild in spirit, and affable in manner, his adversaries found him ever ready to "contend earnestly for the faith, once delivered to the saints."

Mr. Reeves was a *Bible preacher*. He was frequently called a *living concordance*. His familiarity with the sacred oracles was doubtless the result of a habit which prevailed among the fathers of our Baptist Israel in Georgia, much more generally than among the preachers of this generation—the *habit of daily reading and studying the Word*. They read the Bible more than any other book. Indeed, many of them read scarce anything else. The consequences were, that their sermons abounded with scripture quotations and illustrations, they were more fully established in the doctrines of grace, and they preached with an *unction which nothing but the word and spirit of God can impart*.

Our brother was remarkable for *punctuality* in all his engagements, whether secular or religious. No man enjoyed in a higher degree the confidence of those with whom he had dealings. When the time arrived for him to start off to his preaching appointments, neither rain, nor snow, nor sleet prevented his going. His benevolence knew no bounds. The poor he never turned away empty. If they had money to pay for provisions, they got them. If not, they got them any how. If there was not sufficient for the rich and poor, he invariably gave the preference to the latter.

Old age neither dampened the ardor nor restrained the zeal of Mr. Reeves in the great work to which he had so faithfully devoted his life. A friend, who visited him in March, 1858, says, in substance: "The time for his departure was drawing nigh. He was fully sensible of this, but talked as calmly about it as if he was going on a journey. His only desire to live longer was that he might preach the gospel. He manifested more concern for the conversion of his attending physician than for his own recovery. Throughout his sickness, he ceased not to exhort and counsel all who came about him, whether saints or sinners. Among his last words were, that, although he felt no great ecstasy in view of death, he had an abiding faith that all was well. As his last hour approached, he rose from his bed,

though greatly debilitated, and asked to be helped to a seat near the fire, so that he might have family prayer once more. Having requested a brother Burke, who was present, to take up and complete his prayer should his breath fail, he agonized long and fervently in that last offering which he made as priest of his household. It was noticed by his friends that he made most fervent appeals for his country—that country which was so soon to be deluged with blood. Having given all necessary directions about his temporal affairs, designated the text from which he wished brother Burke to deliver his funeral discourse, (2d Timothy, chapter iv. 6, 7 and 8 verses,) he calmly fell asleep in Jesus, and was gathered, ‘as a shock of corn fully ripe,’ into the garner of the Lord.” The author has known but few as good men as *James Reeves*.

JOSIAH S. LAW.

Josiah Spry Law, son of Rev. Samuel Spry Law and Rebecca G., (Hughes,) his wife, was born in Sunbury, Georgia, on the 5th of February, 1808, and there received a good classical education, principally under the instruction of the Rev. James Shannon. In 1827, that gentleman having removed to Augusta, at the solicitation of the Baptist church in that city, and desiring an assistant in his school, offered the place to Mr. Law, who accepted it, and at the same time prosecuted his own studies. Here, during a revival of religion, he was converted and united himself with the Baptist church.

Up to this time, he had designed entering the profession of the law, to which his mind was peculiarly adapted, and in which he would, no doubt, have been distinguished. But God had other purposes for him, and his grace touched a chord in the bosom of his young servant that had never vibrated before. It was not long that he hesitated in regard to his duty. Surrendering all his previous ambitious aims, he resolved to give himself, without reserve, to whatever work the Master had called him. That work, he was persuaded, was the gospel ministry. Accordingly, with a view to prepare himself for it, he soon after entered the Theological Seminary, at Newton, Massachusetts, where he took the usual course of three years, and grad-

uated with credit. On his return home, he was called to the care of the Sunbury church, and was ordained in December, 1830. (Rev. Charles B. Jones and J. H. Campbell were ordained at the same time, and by the same ceremony.)

In January, 1831, he entered upon his ministerial duties, which were discharged with so much zeal and ability that he at once won the confidence and affection of his brethren. In October, 1832, he accepted an invitation to take charge of the Baptist church at Macon; but, after remaining there a few months, he returned, in the spring of 1833, and resumed his connection with the Sunbury church. In 1835 he was called to the pastorate of the Baptist church in Savannah, and after spending a year with them, was again called back to his first charge, the Sunbury church; and, in consequence of the declining health of his father, he felt it his duty to return. In 1840 he became the pastor of the North Newport church, in Liberty county. He was, also, for several years, pastor of the South Newport church, in McIntosh county.

The Baptists in Liberty county have at no time been very strong, except with the colored population, among whom they are the prevailing denomination. Of late years the number of white communicants has been greatly diminished by removal and death. Sunbury, where their chief strength lay, has been almost entirely forsaken. The dead who sleep in its quiet grave-yard, and whose faces are not forgotten by the present generation, outnumber far its living inhabitants. The old church is still there,* like a lonely sentinel amidst surrounding desolation. Faithful to its office, its old bell yet breaks the silence of the Sabbath morning to herald the coming of the missionary to the negroes, who, for convenience, meet there from different points in the neighborhood, and for whose sake a church organization is still preserved. North Newport has also suffered severely, but not to the same extent, from the same causes. Winn, and the elder Screven, and Dunham, and the elder Law, whose names are fragrant in the memory of Baptists, have years ago entered upon their rest. Those who succeeded them in the ministry have been called to other fields of labor in our own and in heathen lands. The excellent

*It was burned to the ground by Federal soldiers during the late war.

brother whose career I have undertaken to trace, remained and toiled through all discouragements in a position that promised but little reward beyond the consciousness of a faithful discharge of duty.

Deeply concerned for the spiritual welfare of the negroes from the commencement of his ministry, he had been accustomed to devote part of his time to their special benefit, and for several years previous to his death, the largest part of his services was given to them. He was successful in his labors among them, an evidence of which is found in the fact, that a short time previous to his fatal sickness, he baptized thirty-six, and had, at the time of his death, about sixty candidates for baptism. This was no unusual occurrence. Nor was it the result of excitement. They were well instructed and intelligent converts. It was his custom (as it is that of the Presbyterian brethren engaged in the same work in Liberty county) not only to preach to them, but also to teach them orally, old and young, upon every occasion, either before or after the sermon. He felt that the soul of the black man was as precious to the Saviour as that of the master, and every heart that loves Christ and the souls of men, can appreciate the interest for this class and sympathize in the reluctance with which he would contemplate a removal from his charge, that would perhaps leave them without a shepherd and guide. His ambition was not for worldly distinction, but to do his Master's will, and to do it well. Had he sought distinction, it would not have been in vain. The positions he could have commanded would have opened to him a field in which he could have gratified such a desire, had he cherished it. A few years before his death, he was elected professor in the theological department of Mercer University, but preferring the more immediate duties of the ministry, he declined.

He continued in the field of his early labors until attacked by a malignant disease, to which he was much exposed in attendance upon sick and dying friends, and which terminated his life while he was yet in the vigor of manhood, on the 5th of October, 1853. From the commencement of his illness his sufferings were great—so great that he was unable to converse; and, though sometimes bewildered, he was frequently heard to

say, "Thy will, O Lord, not mine, be done!" and to repeat some passage of scripture suited to himself and his sorrowing family. His last words were two verses of that beautiful hymn commencing—

"There is a land of pure delight."

It is no unmerited eulogy to say, that the subject of this notice, in intellectual endowments, in devotion to his high calling, in earnest eloquence, and in fidelity to his office, occupied a very high rank in his profession. Endowed with talents that might have qualified him for any station, he knew no ambition but to serve God acceptably; he coveted no honor but that of being "found in Christ." The buoyancy of his spirits and the warmth of his heart, his frankness and the high tone of feeling which gave a beautiful finish to his character, rendered him a fascinating companion and a valued friend, while his integrity and manly independence secured the respect of all. His wit and genial humor in social intercourse made him highly attractive to all classes, and especially to the young, over whom his influence was happily exerted. Social in his feelings, he did not seclude himself in cold isolation from the world around him; but having a heart that could participate in the happiness and sympathize in the sorrows of others, he gave freedom to the noblest emotions of the soul, and endeared himself to his friends by identifying himself with them in every scene of life. His attachments were strong, and he made no professions of regard but such as were the spontaneous breathings of a warm and generous heart. No man had warmer friends, and no one was worthier of them.

As a preacher, he was nice in his discriminations, unfolding the doctrines of the gospel with clearness, and applying them with great power to the practical duties of life. Independent in thought, and bold in declaring what he believed to be the truth, his sermons were rich in matter, logical, and habitually instructive. His preparations for the pulpit were thorough, and when he entered the sanctuary, it was with beaten oil. Ardent in feeling, his eloquence was often highly impassioned, and his whole manner was well fitted to give effect to his discourses. His last sermon, which was preached the day on which he was attacked by the malady that terminated his life,

is said to have been characterized by remarkable unction and impressiveness. "Christ crucified" was always the burden of his preaching, as it was the ground of his hope.

Mr. Law was rather below the medium height, well formed, and of agreeable personal appearance. A free, open countenance, sparkling brown eyes, and a head of fine intellectual development, were expressive of frankness, vivacity and intelligence. His physical, intellectual and moral man were in admirable harmony.

Mr. Law was married on the 13th of January, 1831, to Ellen S. Barrett, of Augusta, Georgia. This estimable lady, with ten children—nine sons and a daughter—survived him. His oldest son had just entered the profession of medicine, and the next that of law, at the time of his death. He was very happy in his domestic relations, and proved to the wife of his youth a devoted husband. Practically a stranger to austerity, his children were encouraged to be open and frank in his presence. At the same time he held them under all needful restraint, thus blending, in his intercourse with them, the freedom of companionship with the authority of "one that ruleth well his own house."

His servants were brought under the same rule of kindness and decision by which he controlled his children. His interest in this class of our Southern population I have already referred to, but it may not be out of place here to remark that he was, in turn, greatly loved by them, and little is hazarded in saying that, in all our broad domain, no servant of Jesus is more sacredly enshrined in the hearts of the grateful children of Africa, who received the gospel from his lips, and to whose spiritual good his life was consecrated.

HENRY OTIS WYER.

The subject of this sketch was born in Beverly, Massachusetts, 19th March, 1802. His early advantages were limited, but by industry and application, he prepared himself to enter Waterville College, Maine, about his eighteenth year. Few men were blessed with a better mother. She possessed high intellectual culture, and was eminently pious. The cherished

desire of her heart was to see her eldest son a minister. God heard her prayers and answered her request. Soon after his conversion and entrance upon college, his mother removed to Alexandria, Virginia, where she remained until her death. On her return there he left Waterville, and entered Columbian College, District of Columbia, where he continued his studies for two or three years. His ministry commenced soon after his conversion. When but a mere boy, he entered upon the great work of preaching Christ to sinners, and continued to love and labor for souls as long as he lived.

After leaving college he returned North, where he spent a few months in preaching to destitute churches. About the year 1824, he received an appointment to labor as a city missionary in Savannah, Georgia. The Baptist church at that time was without a pastor, the members few and feeble, the cause languishing and almost dead. That eminently good and pious man, Josiah Penfield, then the most useful and influential member in the church, soon heard of him, and of his mission to the city. Attracted by his piety, his zeal, his talents, the church soon called him to become their pastor. Though young and inexperienced, he entered with zeal and energy upon this important field of labor. He was ordained pastor of the church during that year, by the late Rev. W. T. Brantly, who was then pastor of the church in Augusta, and the Rev. James Shannon, then of Liberty county. About two years after his ordination he was married to Miss Mary S. Hartstene, of Savannah, who, from her youth, was admired for her grace of manners, intelligence of mind, excellent discretion, and cheerful piety. She survived her husband nine years. On the 21st March, 1866, she passed from earth to join him in the rest above. Two children only were the fruit of their marriage, the younger son—a physician of great promise and usefulness—sleeps beside his parents; the elder still survives, and is a minister of the gospel in Virginia. He remained pastor of the church about ten years, when his health failed through the excessive labors consequent upon a succession of revivals with which his ministry was attended. During these years he toiled incessantly, his time, talents and energies were taxed to their utmost. Whatever he attempted he did with all his might. Besides the *three*

regular services of the Sabbath—which was the custom at that time—he often had two, and frequently three, during the week. Hundreds were converted under his ministry, the church was revived and built up, and the Baptist cause greatly advanced. Nor during that period were his labors confined to his own church and people, but the adjacent churches in Georgia and South Carolina were often visited by him, and were, through his instrumentality, blessed with gracious seasons of refreshing. Several precious revivals occurred at Beaufort, South Carolina, under his ministry. Among the number baptized there was Rev. Dr. R. Fuller, between whom and himself there continued to exist a strong and devoted attachment during his whole life. In Georgia such men as Lathrop, DeVotie, D. G. Daniell, and many others who are now among the most prominent and useful ministers in the denomination, were converted through his instrumentality and baptized by him. He loved above everything else to be in a revival. Those who have been with him on such occasions, can appreciate his special adaptedness for such work. His last letter ever written to his son, expresses his feelings on this subject. We extract the following sentences: “The happiest period of my life was when hard at work in the ministry. It is a great and good work, and must tell upon the destinies of eternity. Take heed unto thyself, I. Timothy, iv. 16. A personal influence is all-important. Seek to move the conscience, the affections, the moral man, in preaching, in conversation, in prayers, in everthing.”

When the Rev. J. G. Binney resigned the church to go to Burmah, he was re-elected pastor, but he consented to take the church only for the year, that he might relieve the building from the encumbrance of a heavy debt. His object accomplished he retired; but on the division of the church a year or two afterwards, when the second Baptist church was constituted, he became its pastor. His health did not permit him to labor long in this capacity. He was succeeded after two years, by Rev. J. P. Tustin, but never afterwards assumed the regular pastoral care of a church, though he frequently supplied destitute churches in various portions of the country, and endeavored to preach every Sabbath when his health would permit it.

As a preacher, he had few equals. The pulpit was the throne

of his strength. He was emphatically a *christian* preacher, and in his eye all truth arranged itself around the cross of Christ. His characteristics were clearness, unction and force. He never prostituted the pulpit to purposes of mere rhetorical display and intellectual entertainment. Convinced himself, he sought to convince others. Relying on God, he believed that the truth was capable of being so exhibited as to commend itself to every man's conscience. Studying that truth himself, and feeling its adaptation to his own intellect and heart, his presentations of truth was such as to impress the minds of his hearers with the belief that his heart was deeply imbued with its Spirit. He felt that no man could preach who did not himself perceive the glory of Christ, and know experimentally the preciousness of Christ. There was in his preaching an unction, a pathos and an eloquence that we have rarely seen equalled in any other speaker. His fine person, flashing eye and sonorous voice, combined with a comprehensive mind, a cultivated intellect and a sanctified heart, peculiarly fitted him for an effective preacher. His sermons were generally well prepared, but he rarely ever wrote them in full. He usually preached from notes, his thoughts came rapidly, his language was chaste, yet forcible, his imagination fervid, and he possessed a fluency that made him ready for any occasion. Many have regretted that some of his most effective sermons had not been written out. But after all, the written sermons of a minister are a poor exponent of his influence. However elaborate their construction and finished their style, they are but the residuum of a sparkling cup. Those who *read* what they once *heard* invariably confess to a feeling of disappointment, and can with difficulty be persuaded that the sentences over which their eye passes so languidly on the printed page are the very same which, upon the delivery from the pulpit, fresh from the heart and lips of their authors, were as a chariot of fire to the devout auditor. "In fact, every attempt to present on paper the splendid effects of impassioned eloquence, is like gathering dew drops, which appear jewels and pearls on the grass, but run to water in the hand, the essence and the elements remain, but the grace, the sparkle and the form are gone."

The following was written by Dr. W. T. Brantly a short time

after his death: "As a pulpit orator, our departed brother, when in health, had very few superiors in this country. He had a fine presence, and when his sonorous voice and piercing eye were animated by a soul filled with love to Christ, and yearning for the conversion of sinners, he spoke with the most thrilling effect. Who that heard him preach for upwards of two hours at the Georgia Baptist Convention, in Madison, about fourteen years ago, will ever forget that sermon? Who grew weary under that protracted discourse? During the remarkable revival which took place in Charleston, in 1846, he and Rev. Richard Fuller frequently spoke on the same occasion. After Dr. Fuller had preached for more than an hour and wrought the audience to a degree of feeling which was intense, I have seen brother Wyer rise and with appeals almost electric, swell the feeling into deeper emotion and retain the multitude in profound attention to a late hour of the night. A beautiful feature in our beloved brother's character was his humility. He never seemed to be conscious of his great power, and shrank from anything like notoriety. He was willing to work in the most obscure positions, and always rejoiced when his ministering brethren were assigned places of distinction. His genial disposition made him a universal favorite in society, whilst his intelligent conversation and refined manners gave him access to the best circles in our country."

An incident was related to the writer a few years ago by Dr. W. F. Broadus, of Virginia, illustrative of his great power in exhortation: Dr. Broadus and himself were conducting a protracted meeting many years ago at Culpepper Court-house. There was then no Baptist church in the place, and the services were held in the court-house. The meetings became deeply solemn, and many were inquiring what they must do to be saved? In the village was a gentleman of standing and influence who was a professed infidel. His wife was a truly pious woman and a Baptist. She tried to persuade her husband to attend the meetings, but he continued to refuse. One night he was led by the spirit of God to the meeting. He did not venture in, but stood at the door. The speaker was delivering one of his most effective exhortations. The man was attracted by his voice, his manner, his soul-stirring appeals. He entered

the room. As the speaker proceeded in his exhortation he advanced up the aisle nearer and still nearer, until at last he fell down, amid tears and sobs, and cried to God for mercy.

The following touching and truthful tribute to his memory was written by Rev. Dr. Fuller, of Baltimore: "The papers have lately announced the departure of this minister of Christ, and the news will afflict many churches and many hearts in our country. It was not long after he came to the South, when the writer of this notice entered a church almost casually. In the pulpit was a man, still young, with a very striking appearance, with a musical, sonorous voice, and whose gesture was graceful and commanding. These accomplishments were, however, soon forgotten, and the attention of the entire audience riveted by the earnestness and pathos with which the speaker enforced the simple but sublime truths of the gospel. Although utterly careless, I could but be impressed as he urged "the one thing needful" for man's peace and happiness and salvation. "*Who is this?*" "The Rev. Mr. Wyer, pastor of Savannah Baptist church." I lost sight of him for some years, but we were destined to meet again, and often to share the toils and cares and successes and sorrows of the ministry. I remember, as it were yesterday, the calm sweet morning when he led me down into the water and baptized me into that name so precious to us both. Scene after scene rises to my memory when we knelt together, and from one closet went forth to preach Jesus to the great congregation, and to triumph together in seeing the salvation of the gospel breaking forth on the right hand and on the left. For him, all this has ceased. Indeed, for many years his impaired health compelled him to relinquish the occupation so dear to his heart. He had to resign his pastorship, and, with Rutherford, to "mourn over his dumb Sabbaths." He has finished his course. What anxieties, what cares, what griefs, what joys, what fears, what labors, what tears and groans, what hopes and disappointments, are crowded into the life of a faithful minister of the gospel! He knew all these, but now he knows them no more. He has passed from them to the peace and purity and rapture—the wreaths and the robes of the victor—to the crown of righteousness, which

the Lord, the righteous Judge, will give to them who fight the good fight of faith and are faithful unto death."

As I have already said, Mr. Wyer was endowed with rare personal advantages for the work of the ministry. His fluency was uncommon; indeed, it was to him (as it is too often to those who possess the faculty,) a snare. And yet, what a gift when he had prepared himself by study! In what burning accents—with what a flood of eloquence could he pour out all his thoughts! His mind was strong, vigorous, comprehensive; his imagination lively and fertile. But the secret of his pulpit power was in his heart. There the truest, warmest, most tender and noblest elements found their congenial abode. Napoleon said that he "governed men by fear, and that men could be governed only by fear." How different is the wisdom of the gospel, and how much truer its philosophy, which teaches us that love is, and must be, (the power is, indeed, the wisdom and power of God,) where such a being as man is to be controlled. In the character of our deceased brother, love was the all-pervading, all-constraining element. In all his official life—as a preacher and pastor—in the desk, in the parlor, in the sick chamber, he was all tenderness and gentleness and affection—"the love of Christ constraining him."

"In social intercourse he was the same sincere, disinterested, benevolent man. Ever scrupulously just in his dealings, ever courteous in his manners, and ever faithful in his friendships, he has left a reputation unsullied by a single stain, a name which no human being can mention with unkindness, and a memory enshrined in the hearts of thousands who loved him. It was especially in his family that all the virtues and amabilities of his character were unfolded. But within those hallowed precincts others must not intrude.

"The griefs and consolations of the house of mourning are sacred. Strangers, not even friends, may mingle with them. To lose such a husband and father must be an irreparable bereavement. But the hand which hath chastened can wipe away all tears. And the prayers offered, night and day, by him whose form they will see no more, whose voice they will hear no more, those prayers will now return in consolations and blessings which can cause the soul, in its bitterest affliction,

to exchange 'beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.' "

In April, 1857, he left Savannah in his usual health and joined his family, then in Alexandria, Virginia. The Sabbath preceding the attack of pneumonia which terminated his life, he repaired to the church for the blacks and preached to them in the morning and afternoon. During the second service the house was very warm, and the doors being opened near the pulpit, he stood in a current of air, and thus in all probability contracted the disease which resulted in death a few days afterwards. His last text was from John iii. 14 and 15. Preaching Christ was his last public service on earth. When smitten by disease, he manifested not the slightest anxiety to recover. The Saviour whom he had served was his hope, and his spirit was serene. The day previous to his death he said to one sitting by him, "I have run the race, I have fought the battle; henceforth there is laid up for me a crown." And to his son, a short time before he expired, in answer to the question, "Is it all well with you now?" he said, "Not a doubt—not a doubt—all clear." On the morning of May 8th, 1857, in the fifty-fifth year of his age, he passed from earth to his reward in heaven. His funeral was attended from the Baptist church on the following day. There, in front of the pulpit, lay the calm remains of the faithful minister of Christ, who had been brought to the house of God for the last time, to address his brethren and friends in speechless tenderness. A hymn was sung, prayer was offered, some words of consolation uttered, and devout men bore him to his burial. The early spring blossoms were opening and falling as he was laid in the sacred spot selected in the *Ivy Hill* Cemetery, near Alexandria. Upon the marble slab that marks his resting place is the simple inscription: "And now my witness is in heaven and my record is on high."

ELISHA PERRYMAN.

From a brief sketch of the "Life and Adventures of Elisha Perryman," published by himself in 1856, the following extracts are taken, which, it is believed, will give a more correct idea of his character than anything the author could prepare.

He says "I was born on the 6th day of February, 1769, in Halifax county, Virginia. My ancestors came from Wales; the time of their emigration to this country I do not know. My father and mother were both natives of Virginia—the former was born in Prince Edward; the latter, in Caroline county. They, as well as my grand-parents, so far as I know, were plain, homespun, old fashioned, orthodox, predestinarian Baptists; so you see I am but a chip of the old block. My father lived, at the time of my birth, on Win's creek near Dan river. Like all true lovers of their country, he was much engaged in the revolutionary war. Besides other engagements, he was present at the battle of Guilford Court-house. In that battle, he was captain of a volunteer company that he himself raised. In common with all others, father's family suffered much from the British about this time. When Cornwallis had got through pursuing General Greene, he took up his camp within six miles of our house, so that we were just at the mercy of these wicked people. While there, his troops ravaged the country, I reckon, for ten miles around, carrying off whatever they wanted, and destroying a great deal that they did not want. They broke us up entirely. They ate up our cattle, hogs, corn, fodder and everything of the kind. Tarleton's horse company carried off three or four stacks of our oats at one time. They broke us up there so completely that we moved away next spring and came to Georgia. After we got to this State we settled down on Big Kiokee creek, in Richmond county, about twenty-two miles above Augusta, and one mile from where Columbia Court-house now stands. Some years after this, parts of Richmond and Wilkes were taken, out of which a new county was made, called Columbia."

He gives an interesting account of an expedition against the Indians between the Ogeechee and Oconee rivers, in which he was engaged as a soldier; of his marriage, and then proceeds: "For several years after my marriage my feelings in respect to religion were not much excited. Sometimes I would become troubled because of my sins; but these troubles would soon wear off. So things went on until the year 1792; this year I got greatly stirred up in view of my sinfulness. Being very uneasy about my case, and being in great want of knowledge,

I concluded to invite ministers to come and preach at my house, that I might gain some instruction. Among others, several Methodist ministers used to hold meetings with me for myself and neighbors. I heard them quite often, and liked them very much, for all sorts of preachers could teach me about that time. I was very ignorant as to my soul, and did not know how to get rid of my sins; as a heavy burden, they were too heavy for me, and seemed about to crush me to the earth. My trouble was very great, and instead of getting clear of it, it appeared to grow worse and worse, until the year 1798. This year, my health becoming feeble, I went to some Warm Springs in North Carolina, to see if they would do me any good. While there, I heard a man from Tennessee. His preaching affected me very much, and I was made to reflect still more on my case, and to cry to the Lord for mercy. I got so bad off on account of my sins, that when I came back home, I became a close attendant on preaching. Instead of getting better, I got worse; so I thought I would go with Marshall every Saturday and Sunday to his meeting to see if I could find some relief. But no, there was no help for poor me; I got worse and worse; so I fell into a great despair, and thought the Lord would never pardon me, but that I must die in my sins and be forever lost. I became so much troubled that I could not relish my daily food. I could not rest day nor night; sleep went from my eyes, and slumber from mine eye-lids. Thus I went on very much bowed down in soul, until the month of May, 1799. One morning in that beautiful month, I went out to ploughing very soon, telling my dear wife that I would not be home to breakfast that day. Everthing looked gloomy and desolate unto me, but yet I went on ploughing, meditating upon my sad condition and thinking what I must do to be saved. While I was thus in deep distress, all of a sudden, about the middle of the day, something like a flash of lightning, came all in me and around me; and I had such a view of the fullness and beauty of the Lord Jesus Christ, and of the worth of his pardoning love and mercy to a poor sinner like me, that I broke out into a great cry of joy and praise. I immediately took out my horse and went to the house as quick as I could, and told my dear wife what had happened unto me. There was such a change in my heart, and all things wore

such a beauty and light about me, that it appeared to me I was in a new world. It seemed to me too that I did not want to stay here any longer; so I put my horse into the stable, and ran like a deer down to Abram Marshall's, about three miles off, and told him how I had found the Lord in my corn-field, about middle-way of my corn row; that he revealed himself to me as the Way, the Truth, and the Life, so that my soul was full of love and I wanted every body to know and feel as I did. Marshall seemed to be very glad and said to me, 'You must come and join the church.' But that was too much for me then, for before I got back home, my joy and love began to die away, so that I was afraid I might be mistaken. While thus troubled with doubts and fears, I went to Poplar Springs meeting-house, near Little River, where I heard a man by the name of James Landrews. His text was, 'We know that we have passed from death unto life, because we love the brethren.' While he was preaching the love of God flowed into my heart so much that I thought I never would doubt any more, for I felt that I had the witness in my soul, because I loved the people of the Lord. I thought, therefore, if the preacher told the truth, I must be a converted man; so I rejoiced in the Lord with great joy, and went back home in great hopes of my real conversion and acceptance with the blessed Saviour."

On the third Sabbath in August, 1801, he was baptized by Abraham Marshall into the Kiokee church. His wife was received into the fellowship of the same church about six months thereafter.

"In considering my condition after my baptism, I found myself to be in great want of knowledge, both mental and spiritual. My advantages in early life had been very poor, having gone to school only about two months. But having cast my lot in with God's children, I looked about to see in what way I could best serve my blessed Master. Finding that I was so very ignorant, I thought I had better begin with myself. Accordingly, I worked hard in the day time to obtain a support for my family, and at night I would sit up and read and study by pine-knot fires. In this way I improved myself a good deal. But I lacked spiritual knowledge very much also. To obtain this, I tried to attend all the meetings in reach of me. In order

to go to meeting on Saturday, I would labor very hard, so as to finish my week's work by Friday evening. Frequently I have had to walk to attend preaching. I have gone in this way as much as eight miles, and often as much as five and six. This, however, I did not mind. I wanted to know more about my blessed Saviour—more about that wonderful grace of God that saved a wretch like me—more about that rich and glorious inheritance which awaits the saints in heaven.

“I felt continually pressed in spirit to testify unto the people that Jesus Christ was the only name given under heaven, among men, whereby they could be saved. I wanted to tell them of their lost and undone condition in a state of nature—of that tremendous punishment which God would pour out upon the finally impenitent, and of that blessed and glorious way of escape which had been provided by the death of a crucified Redeemer. Feeling this way, I commenced by holding prayer meetings about at different houses in the neighborhood, wherever I could collect the people together. In this manner, I spent a good deal of time, singing and praying with the people, exhorting christians to love and good works, and calling upon poor sinners to fly for their lives. In the meantime, I went about as much as I could with Jesse Mercer and Abraham Marshall to their meetings, in which way I learned a great deal in respect to the doctrines and truths of the Bible. The most of my knowledge of the teachings of the scriptures I got from the lips of these great and good men. Though not set apart by ordination to the full work of the ministry until several years after, I felt myself wholly given up to this good cause. I did not think myself qualified for the duties of a pastor, and never have thought so; but still I was able to proclaim the good news of salvation through faith in the precious blood of Christ. Accordingly, I gave myself up to the work of an evangelist. I went throughout the country, singing and praying with the people, exhorting professors to walk worthy of their high vocation, and beseeching poor sinners to fly for refuge to the hope set before them in the gospel. I went, sometimes, to private houses, sometimes to the meetings of my brethren, and sometimes to destitute places, where the name of Christ was seldom or never heard. In this way, I humbly hope that I was

enabled to do, at least, some little good. We often had very interesting meetings. Sinners were made to weep because of their sins, and christians to rejoice in the glorious hope of the gospel of Christ.

"In the early part of January, 1810, I moved into Warren county, and settled in the woods, on Briar creek, not far from Sweetwater meeting-house. Changing my home brought me into the neighborhood of some very destitute sections. In some of these places the people seemed to be in greater want of light and knowledge than any I had ever seen before. The preaching of the gospel was such a strange thing to many of them that they came out to meeting finely. The good Lord was with me, and I would thunder the law down upon them with all my might and power. Many of them became alarmed, and seemed to think they ought to do better than they had before. I had no house to preach in for a great while, except when there would be meeting at private houses. Finally, however, there was a meeting-house built, and that, too, in one of the darkest corners in the county, and not long after a church was constituted. Thus these dark and heathenish places were cheered by the rays of the glorious sun of righteousness. But I did not confine my labors to one section of the country. As my custom had been, I went from place to place, wherever destitution abounded. I often went down through the counties of Montgomery, Emanuel, Tatnall and Bullock, and there, in those destitute regions, lifted up the Saviour's banner and called upon poor sinners to ground the arms of their rebellion and come and gather around it. Sometimes I would make tours through Richmond, Burke, Jefferson and Screven counties, mingling with my beloved brethren, and singing and praying with the people. Sometimes I would sally out into the counties north and west of me, sometimes into South Carolina, and all up and down the Savannah river. I often met with trials, crosses and privations; but I tried to endure hardness as a good soldier of Jesus Christ, feeling, with the Apostle, that these light afflictions, which were to endure but for a moment, would work out for me a far more exceeding and eternal weight of glory.

"While the war with England was going on, there were felt, in different parts of the country, several very severe earth-

quake shocks. Once, during this earthquake period, brother George Franklin and myself were conducting a meeting at the house of a man named Parker. The meeting lasted until late at night, and several of the congregation remained at the house as well as ourselves. Just as we had laid down, and before the lights were out, the earth began to shake very powerfully, when some of the dear young people jumped out of their beds and ran, all in a tremble, to Franklin and myself, crying to us to pray for them. All over the country, all classes were very much alarmed, for they thought the day of judgment was at hand, and they were not prepared for it. A great revival took place not long after, and many that were converted dated their first impressions back to the earthquakes.

"The Lord has blessed me with a strong constitution, for which I desire to be truly grateful. Though I am now pressing hard upon four-score and ten years, and though I have endured many hardships and suffered many privations, and notwithstanding my once erect form is now bowed with the weight of years, I still possess much vivacity and vigor. I still meet with my brethren from year to year in their Associational and other meetings, and I still lift up my voice in calling upon poor sinners to fly from the wrath to come."

"I hope soon to leave the cares and sorrows of this unfriendly world; I hope soon to cross the swelling waves of Jordan; I hope soon to pass the pearly gates of the New Jerusalem," etc.

In this strain the good old man closed his narrative. His hopes have been realized. The precise date of his death is unknown to the author.

VINCENT R. THORNTON.

Vincent Redmon Thornton was born in the year 1806, in the neighborhood of Bethesda meeting-house, Green county, Georgia. His father, Redmon Thornton, was a member and a deacon of Bethesda church, and was esteemed by his brethren and the community as a good man and worthy deacon.

The neighborhood was at that time rude and unrefined, and, though he received from his father christian instruction, young

Thornton grew up a rough and boisterous youth. After a preparatory course of instruction in the schools of the country, he was sent to Franklin college, at Athens, where, however, he did not more than complete the studies of the sophomore class. At college he was not particularly studious, and his boisterous manner gave him a bad name. I have heard him, however, contradict the traditional reports that he had been habitually vicious or mischievous.

After leaving college he lived on the plantation with his father, except a few months which he spent in Greensborough reading medicine in the office of Dr. James Foster. But his tastes and habits equally disinclined him to a professional life, and he returned to the country, where he married and settled on a plantation.

The year 1828 was distinguished in Georgia as a period of general revival; and the church at Bethesda, sharing largely in the gracious influences of the spirit, Vincent R. Thornton became a regenerated man, and, having related his experience to the church on the 19th of April, was baptized on the 18th of May of that year.* Notwithstanding his youth, he was almost immediately elected and ordained a deacon, and in the fall of the same year was sent as a delegate to the Georgia Association.

He was soon licensed to preach, and in the course of two or three years was ordained. Concerning his ordination, rather a singular story is told by Dr. Sherwood. A Presbytery was called by the Bethesda church to ordain Thornton and another young brother. When the Presbytery assembled, objection was made to the ordination of the former, because the brethren were afraid that he was *too learned*. There was certainly no ground for such an objection. But the ordination did not take place at the time first appointed, though I think the postponement was for a different reason from that assigned by Dr. Sherwood. The brother who was to be ordained with Thornton

*On a baptismal occasion, during the revival that year, the pastor, Jonathan Davis, was (without knowing it,) *timed* by a distinguished lawyer, a Presbyterian, according to whose watch over sixty were baptized by Davis in less than fifteen minutes. "At that rate the twelve apostles"—this was the comment of the jurist—"on the day of Pentecost, would have baptized the whole three thousand in a little over an hour;" and he went on his way unbaptized.

had given rise to some fear as to his fitness for the ministerial office, and it was thought best for all parties not to proceed until the matter was more fully decided. A few months afterwards Thornton was ordained, and I think the other never was.

The revival spirit, of which mention has been made, continued several years, and the ministers in that region of Georgia were indefatigable in labors. Thornton being young, zealous and in easy circumstances, and blessed with a wife who was anxious to assist him as much as possible in his ministerial duties, entered heartily into the work. His missionary journeys, then called "tours of preaching," were numerous, arduous and very successful. He delighted ever afterwards to talk of that period of toil and blessing.

These were the forming years of his ministerial character, and his associations and labors at this time developed him into what he was in his riper years. He was much in company with Jesse Mercer, was a favorite of that great man, and learned much from him. Without any of the graces of oratory, as learned in the schools, Thornton was an orator by nature. He spoke with an ease which I have never seen surpassed. His voice was singularly melodious, and had great compass and power. He had the simplicity of a child, and his feelings were both ardent and tender. His fluency was so great that I never saw him at a loss for a word, and though his words appeared to be unstudied, they were selected so well that no study could have made a better choice. He was a man of few books, but first among them was the Bible, and next to it he prized and studied the works of Dr. Gill. As his heart fully received the doctrines of grace, so he had a mind which was able clearly to unfold them. When in the proper frame, (for he was a man of impulse and variable temperament,) he gave those doctrines a form and breathed into them a spirit which showed them to be indeed a gospel of power and life.

In one of the preaching tours to which I have referred, a member of the first church he visited, being pleased with his sermon, determined to go with him to his second appointment and return home the next day. But the second sermon pleased him more than the first, and he concluded to go on and see if the third would be as good. He decided it to be better, and

he determined to stick to the preacher to the end of the trip, which extended to the borders of Alabama. He declared himself richly paid for his trouble, and though at the end he could not tell which sermon excelled, he declared they were *all best*.

He served a number of churches for a greater or less length of time. Of Smyrna he was pastor four years; Raytown, twenty-two years, embracing very near the whole period of his ministerial career; Crawfordsville, six years; Phillips' Mill, twelve years; White Plains, three years; Washington, five years; Madison, ten years; Bethesda, seven years. I should have said pastor "*so called*," for all his labors were on the *once-or-twice-a-month* schedule.

The members of these churches always remembered his services with pleasure, and delighted to have a visit from him. Under his ministry revivals were frequent, and he was very successful in building up the churches to which he preached. Perhaps in Madison his labors were most successful in this respect. When he commenced preaching there, the church was small and feeble, and in the course of ten years they were able to support a settled pastor. When they reached that point he left them, because neither he nor his wife were willing to live in a town.

While he was an earnest supporter of missions in general, he took especial interest in the missions to the Indians, and for several years acted as a voluntary and unpaid agent of the Indian Mission Association, (afterwards merged in the Domestic Mission Board of the Southern Baptist Convention.)

As has been said, he was in easy circumstances, having inherited a moderate competency from his father, which was increased by some property received with his wife. His churches generally paid him what was considered a liberal salary. In the management of his affairs he was economical and prudent, without being mean and niggardly. At his home he dispensed a liberal farmer-like hospitality, being always glad to receive his friends, and enjoying their society and conversation with rare zest. But he required a conformity to the usages of his household, which to some was a serious impediment to the enjoyment of his hospitality. An instance may be stated in reference to that most excellent and distinguished brother, Dr. A. C. Dayton, au-

thor of Theodosia Ernest, etc. The first time he visited Georgia, he came as a Bible agent. After spending a day or two at Penfield, he was advised to go to Thornton's, who could give him full information in regard to the churches in Burke and Jefferson counties. Thornton received him gladly, and enjoyed his society. But at eight o'clock he had worship and went to bed, dismissing Dayton in about these words, "Brother Dayton, you can go to your room up stairs, where you shall have fire and candles, but I always go to bed at eight." Theodosia went to his room well enough pleased with his part of the arrangement and sat up pretty late writing. What was his horror, however, to be disturbed next morning by a servant coming in at four o'clock to make a fire, summoning him to prayers and breakfast. About two months afterwards, having finished his tour in the lower counties, Dayton again visited Thornton, was again gladly welcomed and kindly entertained, and was once more sent to bed at eight o'clock and called up at four. That day, a little after sunrise, as good brother Davis, of Greensboro', (whose house was a free Baptist hotel,) was going to breakfast, he heard a call at the gate. It was from Dr. Dayton, who had come nine miles from Thornton on one of the coldest winter mornings. "Brother Dayton, I am glad to see you. Breakfast is just ready; come in and eat with us." "Well," replied Dayton, "I ate breakfast last night at brother Thornton's, but I'll take a little more, as it's morning now." Dayton never went to Thornton's again, though the latter never knew that it was his anti-lucan repast that drove him off.

Thornton's health was usually good, even to robustness. In person, he was rather below the ordinary height, stout and built for strength, and he early became corpulent. In November, 1854, he had a paralytic stroke, which attacked him soon after preaching at White Plains. From this attack he never fully recovered. Though he soon got able to go about, he never regained his former distinct utterance, and never more undertook to preach. He continued, however, to labor in the Master's cause, and became the faithful, zealous and efficient superintendent of the Sunday-school at Phillips' Mill, where he had been the revered and eloquent pastor. It was a most affecting sight to see the profound preacher, upon whose lips large con-

gregations had so often hung, now devoting himself, with painful and labored and often indistinct articulation, to the instruction of children. Yet, even thus, he was doing good and magnifying his office. Stricken and afflicted as he was, he was more deeply seated in the affections of his brethren than when he preached with the greatest power. There was a pathos in his broken utterance and an eloquence in his tottering form that was never felt when his words flowed most sweetly, and his person swelled with the majesty of his sublimest conceptions.*

A second paralytic stroke in April, 1856, closed his useful life. He died the day after the attack, without having been able to speak. Once he tried to say something to his wife, but failed. A pencil was put in his hand, but he could not use it, and the dying thought is known only to God. Was it a farewell token of affection to those he loved so well? Was it a last testimonial to that *sovereign grace*, whose fullness he was so soon to enjoy? For months he had known that his life hung by a thread, and, expecting that his death would be sudden, he lived daily watching for the Master's call.† I saw him twice within a short time before his death, and on both occasions he requested me to preach at his funeral, and made known to me the text he desired me to use. It was characteristic both of his theology and his experience: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day:" 2d Timothy, i. 12. He directed his grave to be covered by a plain slab, inscribed only with his name and the simple expression of his confidence in Him whom he believed: "*I shall rise again.*"

At the next session of the Georgia Association the following mention was made of him by the committee on deceased ministers, the report being written by H. H. Tucker, D. D., then President of Mercer University: "Endowed by nature with a mind of remarkable power, he had enriched it with large stores of that knowledge which is above all knowledge most useful to a preacher of the gospel. If his intellectual endowments

*The last time he met with the Board of Trustees of Mercer University will never be forgotten by those who were present. As he entered the room, the members simultaneously rose to their feet and pressed around him, endeavoring in vain to restrain their tears. It was the last time some of us ever saw him.—[AUTHOR.]

†Rev. N. M. Crawford.

were not varied, they were certainly profound. Some one has remarked, that 'a man of *one book* is always to be dreaded.' If thorough acquaintance with a human production so arms a man for the conflicts of life, what must be the power of him whose *one book* is the Bible? Brother Thornton was emphatically a man of the Bible. Few other books claimed his attention; yet he had one other favorite. The writings of the learned John Gill were his constant study. Perhaps few men have ever made themselves so thoroughly familiar with the voluminous works of that author as the subject of this notice. As might be inferred from what has just been stated, brother Thornton was a zealous advocate of the precious doctrines of grace. There are those who love these doctrines, but who preach them in a form half disguised, as if to apologize for what some are pleased to call their severity. Brother Thornton preached them *boldly*. The most startling issues to which they give rise he did not avoid, nor half avoid, but stated them fully and fearlessly, and met them with surprising ability and ease. Perhaps the most remarkable feature in his preaching was the apparently *effortless* manner in which he explained and defended, with irresistible argument, the great doctrines of the cross. He has gone to his reward, but we dare to believe that he has not changed his theology. Grace was his theme while among us, and grace is his theme now that he is among the angels." Fine as this eulogy is, its best quality is its truth.

If Thornton had always, or generally, been in private what he so generally was in the pulpit, it would have been impossible to overstate his power for good; but, unfortunately, he was not so. His character was not *round*, but full of points, and, unhappily, evil was often prominent. As before said, he was often rude and coarse, frequently light, and sometimes petulant. He was firm even to obstinacy, and sometimes exhibited this disposition on light and improper occasions. Mr. Mercer was, perhaps, the originator of a saying which became proverbial. On one occasion, when Thornton had announced his position, (an unwelcome one to some of the brethren, who wished to remonstrate with him,) Mr. Mercer overruled them, and said, "Brother Vince has got his mule in him, and it is not worth while to say anything to him." But, after all, from an intimate ac-

quaintance with the men, I am convinced that Thornton was not a whit more obstinate than several of his compeers, who escaped the reproof, and frequently joined with others in speaking of "brother Vince's mule." They had more of the *suaviter in modo* but just as immovable in fixedness of purpose. Yet, with all his foibles, faults and eccentricities, every one had confidence in Thornton's piety, and was willing to make allowance for the perversities of his nature and the defects of his training; for, through all was seen the depth of that work of grace which so often and so richly cropped out above the defects of his earthly nature.

I have spoken of his occasional coarseness, yet I have seen him frequently in the presence of ladies, and never have I observed in him, at such times, any deportment unbecoming a gentleman in the most refined society. Mingled with his other elements, he had a native regard for the feelings of others, which led him to avoid what he believed would be offensive. I have never known a man in whom so many opposite qualities contended for mastery.

It is said that, to find out a man's true character, you should travel with him. If this is true, Thornton stood the test admirably. I took several journeys with him, both in public and private conveyances, and I never traveled with a more pleasant companion. He was always willing to conform to the wishes of his fellow-travelers, and if, at any time, he had a preference, after stating the grounds of it, he would leave the decision to the others. He had an unfailing fund of anecdote, grave and gay, pathetic and humorous, to beguile the tedium of the road, and not unfrequently the full gushes of his deep religious experience would enrich the hearer.

A few personal reminiscences and anecdotes may be of use in illustrating his many-sided character:

"I saw, for the first time, Vince Thornton, (as he was then called, and continued familiarly to be called to the day of his death) when he was in college in 1822. I was then but eleven years old, and being timid and shy, was very unfavorably impressed by his rude and boisterous sporting. I did not see him again till the summer of 1843, two months after I united with the church at Antioch, in Oglethorpe county. A general meet-

ing brought Thornton there. I was very powerfully attracted by the excellence of his sermons. From that time our intercourse was frequent and our friendship uninterrupted. At that meeting an incident occurred illustrating one of his peculiar traits. One day, Jonathan Davis, then in the zenith of his power and popularity, had preached a most impressive sermon on the text, 'Knowing the terror of the Lord, we persuade men.' After that sermon, the pastor, B. M. Sanders, exhorted and invited mourners to come forward. Thirty or forty presented themselves. Recess was taken for dinner, and Thornton was appointed to preach in the afternoon. He tried to beg off, but of course Sanders held him to the appointment. He took for his text, 'Who shall lay anything to the charge of God's elect?' His first words were, "God has an elect people," and then went on to preach on the doctrine of election, a sermon, as I thought, of unsurpassed ability. At its conclusion, brother Sanders exhorted again, but it required much effort to get only five or six to come forward. As Thornton came out of the church, he said to a friend, 'I told you how it would be; I knew I would put out all of Jonathan's fire.' In fact we had reason to believe that he selected his theme because he suspected that the fire of the morning had been, as he said, 'all fox-fire.'

"Fifteen months afterwards, I was brought into collision with Thornton at the Association, held that year at Antioch. He held the appointment as preacher of the missionary sermon. The difficulties which, six months afterwards, led to the organization of the Southern Baptist Convention were then approaching a crisis. Thornton rose in the body, on Saturday morning, and after graphically explaining the condition of things, and predicting the coming rupture, emphatically expressed the opinion that no money could be raised to be sent to the Northern board, and moved that the missionary sermon be dispensed with. The Association remained silent, and the moderator was about to put the vote, when I, though one of the youngest, and personally acquainted with but few of the members, rose and made a short but warm speech in opposition to the motion. Brother Stocks and others followed on the same side, and the motion failed. Thornton, however, was excused from preaching. W. T.

• Brantly was appointed in his place, and succeeded in spite of the predictions, and, probably, partly in consequence of them, obtaining a very large collection. After the session in which the vote was taken, I was surprised at being approached by several brethren who thanked me for my course, particularly as they said, no other member would have dared to oppose Thornton. We staid together that night and occupied the same room and he was most cordial in his bearing towards me. This worthy of notice merely because he was considered by some impatient of opposition.

"Some years afterwards, he *floored* me in the Association about as badly as I did him in the foregoing instance. I had made motion in which I felt great interest. Some opposition was made, but it was evident that the body was with me. Thornton, who was moderator, waited till the debate appeared to be closed, and then, instead of putting the vote, he left the chair and made a speech in opposition to my motion. I saw that the effect was instant and decided, and though I made the best fight I could, my motion was lost. I regretted the result, but thought no more about it. During the recess for dinner, a brother told me that Thornton was looking for me, and presently I met him. He wanted, he said, to apologize for his interference, and to express the hope that I would not be hurt with him. Of course I replied that no apology was needed, when no offense had been intended or received. But I mention the incident as showing his tenderness towards the feelings of those whom he liked.

"Riding in a carriage with him and J. Q. West, after the Association at Warrenton, in 1850, had adjourned, driving rapidly, we passed the blackest negro, I think, I ever saw, glossy, jet black, making a perfect contrast with his ivory teeth. As usual, on the breaking up of public meetings, we were in a jovial mood. Thornton, who saw the negro first, was affected by his ludicrous appearance, and addressed him with a boisterous laugh, calling him 'snow-ball.' Sitting where I was, I could see the poor negro was mortified, and I immediately said, 'Brother Thornton, you ought not to have spoken to the negro in that way. You have hurt his feelings, which, perhaps are as tender as either of ours.' He sobered down at once: 'Well,' said he,

'it was wrong, I am sorry for it; and, if I could meet him again, I would ask his pardon.' And so he would, in all honesty and humility. Indeed, I have never known any one who received reproof more kindly than Thornton, when administered in kindness.

"I will mention one incident, illustrative of his conscientiousness and fixedness of purpose. Like most of our ministers, he was in the habit of smoking. While preaching to the church in Madison, he staid one night with the family of Dr. J. The doctor was not at that time a member of the church, but his wife was regarded as one of the best women in the community. After dinner, knowing that the doctor, who was absent, smoked, asked the lady for a segar. There were none in the house, and the minister went to his room. A few minutes afterwards a servant knocked at the door, and coming in, handed him a dozen segars neatly rolled up in brown paper. Upon inquiry, it was found that the mistress had sent the servant to the grocery, Sunday as it was, to buy the segars for her much-loved pastor. The conviction at once crossed his mind that, through a desire to accommodate his taste for, at best, a useless luxury, a good sister had been induced to give her countenance to a desecration of the Lord's day, and he determined that he would never smoke again. The segars, unopened, were laid on the dressing table, and left there; and Thornton used tobacco no more.

"At one of his regular appointments, he had preached (no unusual thing with him,) a sermon full of the strong meat of the gospel. Some one reported it, of course very imperfectly and probably incorrectly, to the Methodist preacher in charge at the place, and it was soon whispered around that next Sunday the preacher would answer Thornton's sermon. Preach he did, and commented on the 'Baptist doctrine' with all his power, though he was far inferior in talent to the Baptist. Of course it was taken for granted that Thornton would reply. A week of excitement followed, and the town was all agog for a hot theological discussion. When the Baptist pastor arrived Saturday evening, the brother with whom he put up reported what had occurred, and told him it was expected he would reply to the Methodist preacher the next day. Thornton said noth-

ing. The next morning the church was crowded, and every one was full of expectation to see how a man of Thornton's known ability, and somewhat irascible temper, would meet the unprovoked attack made upon him in his absence. After going through the usual preliminary service, the preacher quietly took his text, '*Remember the Sabbath day to keep it holy.*' Never was a congregation more disappointed, never were a people more reproved, never the brethren better pleased! The Methodist preacher was conquered, and nobody ever again spoke of his onslaught but to laugh at it. Thornton's sermons were not attacked again in that place.

"In the early history of Mercer University, there occurred a difficulty between the President, Otis Smith, and the "Resident board" of trustees, (afterwards substituted by the Prudential Committee,) of which B. M. Sanders was chairman. Thornton sustained Smith, who was a connexion by marriage and an intimate personal friend. The strife was bitter and protracted. The result was that Smith left the institution, and Thornton, in disgust, resigned his seat both in the board of trustees and the executive committee of the Convention. The alienation between him and Sanders was complete, and continued several years. At length Thornton was re-elected both to the trusteeship and the committee. Gradually he and Sanders resumed their personal intercourse, and the old wound was healed. Soon afterwards, Sanders was prostrated by the disease of which he lingered until his death. During his illness, Thornton one day said to me, 'I can never be sufficiently grateful that brother Sanders and myself have become reconciled, for if he had died while we were alienated from each other, I should never have forgiven myself for allowing so good a man to die without being my friend.'

"Thornton was destitute of ambition. Instead of seeking, he shunned, 'pre-eminence.' He was several times, against his will, elected moderator of the Georgia Association. The first time he seriously offended his friends by his speech on taking the chair. He began by saying most ungraciously, 'Brethren, I do not thank you for the office, for I do not want it;' and then there was nothing in the few remarks that followed, or in his manner, to take away the sting. But, at the close of the

meeting he reinstated himself by his few words of farewell. He said, 'Brethren, when you elected me your moderator, I did not thank you; but I thank you now; not that I value the office, but the kindness and affection and confidence, which prompted you to vote for me, are to my heart above all price.' And he spoke to them in a strain of tenderness which melted all hearts.

"Thornton was not a student. His sermons for the most part were studied while riding on his plantation or to his appointments. In this way he had the analysis and the train of argument firmly fixed in his mind; but, for the filling up and the clothing of the thought in words, he relied much on the inspiration of the hour of preaching. But that rarely failed him; never in my hearing. His sermons (for I have heard him preach more than once on the same text,) on 'Who shall lay anything to the charge of God's elect,' and on Romans viii. 2, preached at the Georgia Baptist Convention, at Griffin, in 1848, were fair specimens of his preaching.

"What he was as a preacher, his contemporaries know and appreciate, but posterity will have no other memorial of him than may be found in the imperfect accounts that his brethren may leave, for he wrote nothing. I do not think that he ever wrote an article even for the periodical press. Various causes conspired to produce in him a disinclination to write, but perhaps the strongest was a natural indolence, which inclined him to take his ease, except where action seemed to promise some definite result. If he had taken pains to cultivate the art of writing, I believe his written style would have equalled what Dr. Tucker so happily calls 'the apparently effortless manner' of his preaching. But as he did not take the necessary pains, it is, perhaps, fortunate that he wrote nothing, for he has left nothing to impeach the universal testimony of the generation that knew him, who, with one voice, pronounce him unsurpassed as a preacher among the men of his day. For myself, whenever I recall the sermons I have heard him preach, I think of Luke's description of Apollos: 'An eloquent man, and mighty in the scriptures.'"

HON. THOMAS STOCKS.

At the earnest solicitation of the author of this work, Judge Stocks (as he is generally called,) furnished the following reminiscences of his own life and times, which the reader will find deeply interesting. Though not a minister of the gospel, his name is so identified with the history of our denomination in the State for the last forty-five years, as to render this sketch not only desirable, but necessary. He says: "I was born the 1st of February, 1786, in an Indian fort, near my present residence, in Greene county. The Oconee river was then the line between the whites and the Creek Indians, who were so troublesome as frequently to drive the whites into forts. Every neighborhood, from *Skull Shoals* to *Montpelier*, below Milledgeville, was protected by moving into these forts. The men worked in squads, a few days on each farm, and had to put out sentinels to protect them from surprise while at work. While most of the men were thus employed, the Indians frequently attacked the forts, but were invariably repulsed, a few prudent men and *the women* defending them successfully. Some of the women were good marksmen, and as brave as Julius Cæsar. This state of things continued until the lands lying between the Oconee and Apalachee rivers were ceded to the United States government.

"During such intervals as the Indians were not particularly troublesome, Colonel Jonas Fauche, with sixty dragoons, was stationed at our fort, and every day spies were sent out to look for Indian signs; for, in those days, you could not travel without leaving signs that could be followed on horseback. In those times, there were no schools in the country, and not one child in ten knew the alphabet at ten years of age. One of Colonel Fauche's men took a liking to me and taught me my letters, and to spell a little. Very few men were able to send their sons off to school, and but few got any education whatever. My father died in 1796. I was brought up by my uncle Heard, who took good care of what little property was left me, but neglected my education.

"In 1807, I married and settled where I now live. In 1813, I was elected to the State Legislature, and served in the House

of Representatives eight years, and in the Senate twelve years, consecutively—eight years of which time I acted as President of the Senate. In 1815, I was elected one of the Judges of the Inferior Court of Greene county, which office I held thirty-two years in succession.

"In 1826, I was convicted of sin, under Jack Lumpkin's preaching. My wife had been a member of the church several years. After passing through many and sore conflicts, it pleased God to reveal His Son in me as my Saviour. No one who has never experienced that feeling can ever be made fully to understand it, but he that has felt it in his heart knows that it is God's work, and not man's. In 1829, I attended the Baptist State Convention at Milledgeville, when Rev. H. O. Wyer informed that body that Josiah Penfield, a deacon of his church in Savannah, had bequeathed to the Convention the sum of \$2,500 00 for the education of young men having the ministry in view: *Provided*, said Convention would raise an equal amount, which was done by those in attendance, thus securing Penfield's legacy. An executive committee was appointed to carry this object into effect, of which I was one. It was determined to start a Manual Labor School at the village of Penfield, which went into operation under Rev. B. M. Sanders, and I am gratified to say no institution within my knowledge, with the same means, has turned out so many useful men. The pulpit, the bar and the bench show this.

"When the project for a college at Washington, Wilkes county, failed, I was opposed to the elevation of Mercer Institute to a University, because I feared the original object, *theological education*, would be lost sight of. When, however, the executive committee had decided on that step, brother Sanders and myself saw the importance of purchasing the Malone tract of land adjoining Penfield, which we did for \$2,500 00. When the Trustees of the University took charge, we tendered them the land below cost, which they gladly accepted. The village was enlarged, and about \$5,000 00 was raised by the first sale of town lots from the Malone tract, leaving three hundred acres unsold, which was afterwards sold at fine prices.

"You ask me to give you my recollections of the Baptists in former days. I knew only one Baptist preacher till I was

twelve years old—an old brother Heflin. He was then the pastor of Shiloh church, not far from where Penfield is now located. He preached monthly. At least half the congregation walked to church. I have seen from thirty to forty rifles brought to church, and when preaching commenced the men stood sentry, for fear of Indians, till the services closed. My recollection is that Mr. Heflin was a model preacher. He continued in charge there till his death, after which Mercer, Marshall and James Matthews visited the church. The Baptists of those days were singular in one respect: they hardly ever had churches in villages or towns, the church in Washington, Wilkes county, being the first that I knew of. The custom was to have preaching once a month, and two sermons in succession were always expected, if there was more than one preacher present. I never heard of a Sabbath-school till I was grown, and never was in one till brother Sherwood was pastor in Greensboro.

“In 1830, I withdrew from public life and moved to Greensboro, for the purpose of winding up the affairs of a bank that had been there. I continued there four years. Brother Vincent Sanford subsequently moved into the place, and a church was organized. But the Presbyterians occupied nearly all the villages and towns in those days.”

HUMPHREY POSEY.

This eminent servant of God was born in Henry county, Virginia, January 12th, 1780. While he was yet a child, his father removed to Burke county, North Carolina, where young Posey spent his youth. His parents were pious, and maintained an excellent character. His mother, especially, seems to have been a person of superior natural endowments, of great decision of character, and of indomitable perseverance, which traits of character were inherited by her son. He was above the ordinary size, of powerful frame, of fine head and face, and possessed great vivacity and activity both of body and mind. The books from which his mother taught him to read, were the Psalter and New Testament, the latter of which he had read through several times before he was seven years old. He was enabled to acquire the merest rudiments of an English

education, but this small stock (to his credit be it recorded,) was greatly improved in after years, so that he wrote and spoke more correctly than many who enjoyed superior advantages. "Through desire, a man having separated himself, seeketh and intermeddleth with all wisdom." Proverbs, xvii. 1. The fact that he was brought up on a farm, and had to "work for a living," contributed, no doubt, much to the development of his body and mind.

His first marriage occurred when he was quite young, being only a little upwards of twenty. Dr. Franklin would have commended him for wisdom. He was at least wise in the fact that he selected a pious woman for a wife, of whom Solomon declares, "she will do him good, and not evil, all the days of her life." Proverbs xxxi. 12. Her maiden name was Lettice Jolly. He left a written account of his religious experience, which differs but little from that of many others we have heard or read. The Holy Spirit seems to have striven with him nearly two years before he was enabled to exercise saving faith, and even then he "rejoiced with trembling." He was baptized into the fellowship of a Baptist church in Union District, South Carolina, (where he had been teaching "little old-field schools," as he expressed it,) on the 11th of June, 1802. On coming up out of the water, he had a strong desire to address the people, but the enemy of his soul suggested, "you have gone too far already; for in a short time you will turn out as bad as ever," and so he yielded, and said nothing. Yet the day of his baptism he ever after regarded as one of the happiest days of his life. He felt that he was inexpressibly honored in being permitted to follow his Saviour. His first attempt at public exhortation and prayer, was during a camp-meeting at the church where his membership was. (Such meetings were not uncommon among the Baptists in those times.) He was licensed to preach in 1803, and in 1804 he removed to Buncombe county, North Carolina, where he received ordination in 1805. He says, "I commenced preaching, of evenings, in a destitute settlement near where I was teaching a school, on Cane creek. Brother James Whitaker and myself drew up Articles of Faith, as we could not find any in the country; and we collected all the members intending to be in the constitution, and examined

them on the articles. All being agreed, a Presbytery was invited to attend. The Presbytery was pleased with our Articles of Faith, and so the church was organized. Two of the members were, at the same time, ordained to the deacon's office, and I was ordained to the work of the ministry. At the next meeting I baptized four professed believers, and the work of the Lord continued for a length of time. Some were received for baptism at almost every meeting."

The Cherokee Indians were quite numerous in that "hill country," and it is understood that Posey preached the gospel to them, as he had opportunity, while Judson, Rice, and others, who subsequently became missionaries in the East, were yet students at Williams' College. After Rice returned to America, he became acquainted with Posey, and in the winter of 1817 he opened a correspondence with him in regard to the practicability of missionary operations among those Indians, which resulted in Posey's appointment as missionary to the Cherokees. The correspondence between them, and also that between Posey and Dr. Staughton, then Corresponding Secretary of the Baptist Board of Foreign Missions, is highly interesting, and does credit to all parties, but we have not room for it in this brief sketch. A wide and effectual door was thus opened to him, and the long cherished desire of his heart attained—to *preach the gospel to the poor Cherokees*. All the energies of his great soul were forthwith enlisted in the work, and in the two following years he formed a very general acquaintance with the tribe, and also with the poor whites on the frontier. At a grand council of the chiefs at New Town, in October, 1819, he obtained their hearty consent to establish a school for their benefit at Valley Town. Soon thereafter, he visited Washington City and secured an annual appropriation for said school, by which its efficiency was greatly promoted. He received every encouragement and attention from John C. Calhoun, and other distinguished men of that day. Such was his presence and bearing that he invariably commanded respect from men who were capable of appreciating true nobility. From Washington City he proceeded, on horseback to Philadelphia, (railroads and steamboats were unknown in those days,) where the churches and pastors received him with the utmost cordi-

ality, and where he awakened the most profound interest for "the poor Cherokees," as he almost invariably styled them. The Saviour said, "*As ye go, preach*, saying the kingdom of heaven is at hand." Posey followed this rule returning from Philadelphia, as well as on his journey thither, and, indeed, on all the journeys he made. *As he went, he preached*, and thus extended his acquaintance and influence, at the same time that he engaged the hearts and prayers of increasing thousands in behalf of his "poor Cherokees." He renewed his visit to Philadelphia in 1821, to consult with the Mission Board, and to obtain supplies and assistance for his Valley Town school. He succeeded in obtaining the needed supplies, and engaged several missionaries and assistants to come to his aid: Rev. Thomas Roberts and wife, Rev. Evan Jones and wife, Isaac Cleaver, a blacksmith, John Farrier, a farmer, besides Miss Cleaver and Miss Lewis, who all sailed from that city, laden with clothing for the poor Indian children, and all other things necessary for a large missionary establishment. He continued his connection with this mission until 1824. As some false rumors were circulated in regard to the "waste of money and means" at this school, the French Broad Association, at the request of Mr. Posey, appointed a committee to visit the place and report the true state of the case. Only two of that committee acted, but they reported: "*That they had done as they were requested, and found the school in a very flourishing condition, fully up to their highest expectations. That, notwithstanding large sums of money had been expended for the establishment, yet not unnecessarily; and that they, therefore, do heartily recommend its promotion.*" The venerable deacon, James Whitaker, corroborates this testimony, and says of Posey: "A more attentive and faithful man could not be found, and the Cherokees universally esteem him as a good man. At the mention of his name, those who still remain in the country will brighten up with a smile on their countenances." In 1836, this school is reported in Allen's Register as being in a flourishing condition, "*and to this day the Cherokees have more confidence in Humphrey Posey than they have in any other man living.*" And it can be recorded, in truth, that Posey carried the Cherokees in his heart to the day of his death. Those who heard him preach towards the close of his life, know

that his allusions to them were frequent and touching. No doubt, many of the red men will be "stars in his crown of rejoicing in that day." How much better to save them by the gospel than to destroy them by the sword.

While on an agency for Valley Town school, in June, 1822, he visited Georgia, and was present at the organization of the General Association of the State, now denominated the Baptist State Convention. Upon leaving Valley Town, in 1824, he resided temporarily in some one of the old counties in upper Georgia, and finally located in what was then termed the Cherokee region of the State, where he designed spending the balance of his life. Here he accepted an agency for Hearn school, an important institution, but then deeply in debt, and likely to be sold out by the sheriff. He was successful in this agency; relieved the institution of its embarrassments, and it has since enjoyed much prosperity. His first wife lived forty-two years, and was the mother of ten children. She died in Walker county, in 1842. All her children gave evidence of genuine piety. This was, of course, matter of fervent gratitude to God on the part of the parents. He frequently mentioned it as such towards the close of his life. Two years, or thereabouts, after the death of his first wife, he was married to Mrs. Jane Stokes, of Newnan, Georgia, to which place he removed, and where he terminated his earthly course. He served several churches in the vicinity as pastoral supply, to acceptance and profit. Having been appointed at the preceding session of the Western Association to preach the missionary sermon before that body, in September, 1846, he came forward on the Lord's day and, with great liberty and power, performed that service. It was the dying effort of a giant mind, and on a subject that lay nearest his heart. Many, now living, cherish the remembrance of that sermon, and will till their latest day. The effort, however, was too much for his failing strength, for that afternoon he was attacked with a chill, which was followed by high fever. From that attack he only partially recovered; his health continued feeble, and after preaching his last sermon at Ebenezer church, Coweta county, on the second Lord's day in December following, he was again prostrated by disease, and fell asleep in Jesus on the 28th of that month. Death had no terrors for him, but

was welcomed as God's messenger, sent to release him from the labors of earth and introduce him to the rest and refreshment of heaven. The writer visited the good man's tomb, (which is covered by a neat marble slab, with an appropriate inscription,) in company with several others, some years ago. It is seven miles east of Newnan, in a retired spot. At the request of his son, Rev. Otis Smith delivered a discourse in memory of him in May following, at Newnan, and at the next session of the Western Association, Rev. J. E. Dawson preached a similar sermon. "The memory of the just is blessed."

The writer records it as his deliberate conviction that Humphrey Posey was, naturally, one of the greatest men and, for his limited opportunities, one of the greatest preachers he has ever known. His person, his countenance, his voice, the throes of his gigantic mind, the conceptions of his great christian soul—all proclaimed him great. The first time the writer ever saw him was at the Georgia Baptist Convention, at Shiloh church, near Penfield, in 1835. Such men as Mercer, Sanders, Dawson, Thornton, Mallary, Brooks, and others, were there; but Posey was a giant among them all. Who, that was present, does not remember his sermon on that occasion? And who, that heard him preach the education sermon at Monroe, Walton county, in 1838, will ever forget it? Yet his great talents were all consecrated to the glory of God and the good of his fellow-men. Even though our abilities may be far inferior to his, with such as we have, let us "go and do likewise."

JOSHUA S. CALLAWAY,

Was born in Wilkes county, Georgia, May 30th, 1789. He was the fifth child of Joshua and Isabella Graves Callaway. His mother's maiden name was Henderson. At the time of his birth, his parents were members of Hutton's Fork (now Sardis) church, in said county. It was for one of his uncles, Samuel Callaway, that Callaway county, in Kentucky, was named. Another uncle, James Callaway, settled in Virginia and raised a large family. Rev. Jesse Mercer was pastor of Hutton's Fork church. The subject of this brief memoir was impressed with the importance of religion while yet a child, and at the early

age of eleven, obtained hope in Christ. Though he gave decided evidences of genuine piety, he was discouraged from joining the church by his parents and others, most of the christians of those days being prejudiced against young persons making a profession of religion. We give a portion of his religious experience in his own language: "Thus my soul was troubled, because I had sinned, and that I was a sinner against a good and holy God. These troubles, more or less, continued with me until December, 1800. When, one night, I was lying on my bed, afraid to go to sleep, in deep meditation, for fear I should be lost, both soul and body, it did appear to me that I saw a way by which I could be saved, and the way of salvation through Jesus Christ did appear so complete and glorious, I did verily think that any and all might be saved if they would only look to that blessed Saviour. Here my troubles were all banished, and while in my ecstasy and joy, father and mother awoke. They seemed to be alarmed more than otherwise, and, as I had been lingering for some time, they seemed to fear I was going to die right away. But I assured them they need not fear, for I saw that Jesus Christ could save all sinners if they would only come to Him, and as I had great love for my brother-in-law, John Milner,* [who had been kind in teaching him and others of the family the rudiments of an English education,] on that memorable night, I told my parents if they would send for him, I knew I could explain to him how he might become a christian. And I did verily believe I could tell him so that he would understand and know for himself. So they sent for him, and I began and told him all about it, so that I thought he must understand. But, alas! when I had finished, he slowly raised his head, which had been hanging down, and remarked, 'Oh! Joshua, I know nothing about it.'"

It was not until he was in his twentieth year that he received such encouragement from Rev. Jesse Mercer, with whom he sought an interview, as to induce him to offer to the church. He was baptized by that eminent servant of God into the Sardis church, September 23d, 1809. Of all things in this world he desired an education, yet the only schooling he ever enjoyed was from February to September, 1808, during which time he

*He knew that Milner was serious on the subject of religion.

enjoyed the instruction of a certain Mr. Walker, of whom he says: "I often heard him say that the English grammar was a cheat, and that some men were trying to impose upon the people, and to my certain knowledge he could not pronounce half the words in Dilworth's Spelling Book correctly. Yet I determined, if God permitted me to live, I would yet know something; and the first few dollars I got I took to a merchant and told him I wanted a book. He readily told me he had the right sort of a book for me, and showed me Euclid's Elements. I immediately bought it, and paid every cent of money I had for it, about *four dollars*. Many nights I sweated and poured over it until midnight. Thousands of pine-knots did I burn while I gazed on that book." Yet the man who had such poor opportunities in early life, became an *eminent minister of the gospel* in subsequent years. Joshua S. Callaway was a *profound theologian*, deeply versed in the doctrines and discipline of the gospel, and an exceedingly *interesting and powerful preacher*.

In the year 1818 he removed to Jones county and became a member of Sardis church, by which he was called to the work of the ministry, and at her request was ordained in June, 1820, by a presbytery consisting of Edmund Talbot, Benjamin Milner and John M. Gray. He was soon preaching to four churches, and his time and attention were almost wholly engrossed with the duties of the sacred calling. He says he could not have thus given himself up but that he had a *pious wife* and *one faithful deacon*. She would say to him, "Go and preach, and I will stay at home and work." Of that deacon he says, "There was a noble man of God, a deacon, belonging to Elam church, Jones county, whose name was *Thomas Blount*. Through his instrumentality I was able to serve all four of my churches, but without whose help I should have been compelled to resign all my churches in order to provide for my family." He bears further honorable testimony to the fidelity and liberality of this deacon, for whose posterity, to their latest generations, he records his prayer.

He remained in Jones county ten years, or until 1828, when he removed to Henry county. Those ten years seem to have been the happiest portion of his life. Soon after his removal to

Henry county those dissensions in the denomination arose which resulted in its being divided into the *missionary* and *anti missionary* parties. A man of his prominence could not but be involved in those troubles. Circumstances seemed for a time to throw him into the anti-mission ranks. But it was only in appearance, for he soon found opportunity to assert his real sentiments, and under his leadership the Flint River Association took decided missionary ground, a minority of her churches, under Rev. William Mosely, having withdrawn and formed the Towalagi Association. He was moderator of the Flint River Association about fifteen years in succession immediately preceding his death, and was a model presiding officer. During the early years of his ministry he kept an account of the baptisms he performed until it reached upwards of *fourteen hundred*, when, conceiving the idea that it was wrong to keep such accounts, he promptly desisted. For a number of years he represented his Association in the Georgia Baptist Convention, by which body he was highly respected. Indeed, there were few men in that intelligent body of christians who possessed as much weight of character. He spoke seldom, but when he did, he received the most marked attention, especially from the older members. His views were always clear and scriptural, and were expressed in a christian spirit.

J. S. Callaway was a person of slender frame, and from his childhood of exceedingly delicate constitution. He was erect and dignified in his carriage, of pleasant voice and winning address, and an unusully interesting and persuasive speaker. Though conciliatory in manner, he possessed a strong will, indomitable perseverance and unflinching integrity. His views were strongly Calvinistic, and he knew as well how to sustain them by the scriptures as most men of his day, and that is saying a great deal for him, for he lived in an age of giants. He maintained an unblemished character to the day of his death.

This event, which must happen alike to all, occurred at Jonesboro (where he then resided,) about the year 1854. He was confined to his bed several weeks, during which it was the privilege of the writer to visit him frequently. Of all the instances "of the patience of hope and the triumph of faith" which he has witnessed, none have been more striking and glo-

rious than this. The decease of the apostle who said, "Oh, death, where is thy sting! oh, grave, where is thy victory!" could scarce have been more triumphant. All who witnessed that event were constrained to acknowledge that his death was a beautiful commentary on his life and an indubitable confirmation of his faith, and that a great man in Israel had fallen.

WILLIAM MOSELY.

This brother, who was quite eminent in that portion of the denomination with which he was identified, was the son of Rev. Elijah Mosely, also an eminent man in his day. They were descendants of English and Welch parentage. William was born in Elbert county, Georgia, October 21st, 1796. His opportunities for education in early life were quite limited, his schooling amounting, in all, perhaps, to not more than twelve months. Yet, by assiduous application in later years, he increased this small stock so as to enable him to write with a good degree of perspicuity and force, and to speak with great fluency and power.

He professed hope in Christ, and was baptized in 1821, where or by whom is not known to the writer, though it is believed to have been in Putnam county, and by his father. It was not long after his baptism that he entered upon the work of the gospel ministry, in which his zeal and talents soon rendered him quite conspicuous. He rose, as it were, at a bound to the front rank among the ministers of that day. Nature lavished her gifts upon him. Added to a fine and portly person and a commanding presence were a rich and sonorous voice, an easy and flowing elocution. Though his education was so defective, he never seemed at a loss for a word, and, when fully under the inspiration of his subject, he was sometimes powerfully eloquent, and was generally interesting. His sermons were frequently two hours in length, and sometimes three hours, yet his audiences seldom showed weariness, and never inattention. As was the custom of the times, he made tours among the churches which usually occupied several weeks, and in which he was accompanied by some other preacher. They generally both preached daily, having two sermons without intermission

in each church they visited, and sometimes having night meetings at private houses. Mr. Mosely almost invariably attracted large congregations on these tours. He and Rev. James Henderson, of Jasper county, a man of good natural ability, though not the equal of Moseley, often made such tours in company. It is said he was instrumental in bringing many to a saving knowledge of the truth, and that the churches which he served as pastor enjoyed much prosperity.

His talents proved a snare to him in one respect at least. In the midst of his successful career as a preacher, he suffered himself to become involved in *politics*. He wrote for the papers made "stump speeches," ran for the Legislature several terms and once for Congress. His career as a politician began in 1840. In 1843 he was elected to the Senate of the State Legislature. In 1846 he was run for Congress against a popular and talented man, General Hugh A. Haralson, and lacked only a few votes of being elected, though his opponent was on the strong side (the Democratic,) in the District. After this he was several times a member of the Georgia Legislature, in one branch or the other. He maintained a respectable stand as a statesman and was prompt and faithful in the discharge of his duties. He seemed to have acquired quite a thirst for popular favor, which of course injured him in his character and influence as a minister of the gospel. No matter what a man's talents may be, he cannot be *preacher* and *politician* at the same time without detriment to his clerical standing. He finally "broke down" as a politician, while his influence as a minister of the gospel had been sadly impaired.

Though his father was an ardent and zealous advocate of the missionary cause and kindred objects, Mosely seems, from an early period of his public career, to have taken a decided stand against all such things. And when, from 1830 to 1840, the denomination in this State separated into the missionary and anti-missionary parties, he took sides with the latter, and maintained his position to a late period of life. He seemed honestly to believe that he and his party were "Old-side Baptists," by which title he generally designated them. Under this conviction, at the session of the Flint River Association at Holly Grove church, Monroe county, in 1837, he withdrew from

that body, carrying fifteen churches with him, which were constituted into an Association called the Towaliga, at County. Line church, July, 1838. For twenty-five years or more these two bodies have stood aloof from each other. The Flint made one or two overtures for correspondence, but the brethren of the Towaliga seem not to have been ready. It is gratifying, however, to add that negotiations for peace and christian correspondence are now progressing and have been for a twelve-month past, with encouraging prospects of success. The Towaliga has recinded the "Thirteenth Article" of her creed, by which she had declared non-fellowship with all human institutions, as benevolent societies are generally termed by anti-mission Baptists. It will be a happy day for the Baptists of the South when these divisions shall all have been healed.

Mr. Mosely removed from Putnam to Henry county, where he resided many years, and during a portion of which time he was engaged in merchandise, associating a distillery and the sale of ardent spirits with his store, which was a country stand. He seems very soon to have become convinced of the wrong of distilling and selling ardent spirits, for he promptly abandoned both, and would never afterwards even so much as drink spirits as a beverage. His merchandising proved to be an unfortunate business for him, for he lost nearly all the property he had ever made, which was not much. His circumstances were quite limited all his life. When Griffin became a thriving town he removed thither, where he remained until near the close of his life.

The truth of history requires that we record one or two other facts which we would fain omit. He and his first wife, by whom he had nine children, separated and lived apart a number of years. He sued for and obtained a *divorce*, and immediately married again. This act was tolerated, if not approved, by a few of his friends. But the public condemned it, and none more emphatically than his brethren of the Towaliga Association and kindred bodies. He "lost caste" among them, declined re-election as moderator, (which office he had held from its organization,) and removed to Pike county, Alabama, where he soon died, March 6th, 1865. It is a source of satisfaction to add that he retained the exercise of his faculties to the last,

and met death with the composure and joy of a true christian
We trust his soul is at rest.

Since the foregoing was written, the author has obtained additional particulars concerning Mr. Mosely's residence in Alabama and his death. Rev. A. N. Worthy, an eminent minister in that State, says: "From the day he landed in Troy to that of his death, I was his constant companion, and stood by him in the hour of his death, and heard the last rumbling clod that fell upon his coffin. It affords me singular pleasure to bear testimony to his calm, christian resignation, and his entire resignation to the will of the Lord in all things. Among his last words were, 'All is well. Come, Lord Jesus, come quickly! His anti-mission brethren treated him with marked coldness on account (as he believed,) of his changed views on the subject of missions." He did not think his mortal remains would be welcome in their church burying-ground, for which reason he expressed the wish that he might be interred in the private cemetery of Mrs. Murphree, a member of the Missionary Baptist church at Troy; and he was interred, according to his wish, within fifty feet of said church. A beautiful grave mound and monument were erected over his remains by the ladies of the Troy church, and an appropriate notice of his death appeared in the Minutes of the Salem (Missionary) Baptist Association for the year 1867.

It is somewhat remarkable that Mosely and Trice, who labored so long together in Georgia, should have died near each other in Alabama.

The following also appeared in the Minutes of the Salem Association for 1867:

THOMAS C. TRICE.

Departed this life at his residence in Pike county, Alabama, on the 3d day of July, A. D., 1866, Elder Thomas Calvin Trice, aged fifty-eight years, three months and one day.

He was born in Orange county, North Carolina, and was married, on his arrival at manhood, to Miss S. H. White, daughter of William H. White, of Wade county, in said last mentioned State. He was hopefully converted to the religion of Jesus Christ and joined the Baptist church in 1828, and exemplified

the beauties of our holy religion during the balance of his eventful life. Soon after his conversion, he commenced preaching the gospel, and continued warning his fellow-man, "shunning not to proclaim the whole counsel of God." In the year 1832, he moved to the State of Georgia, Jasper county, and from thence to Pike county, Georgia, in the year 1839, where he resided until he moved to Pike county, Alabama, in the year 1864, where he died.

For many years he represented his county in the Georgia State Legislature, where he distinguished himself as one of the working men of the body, and commanded the respect of his co-laborers for his sterling good sense and faithful discharge of duty. So, in every relation of life, he was never known to occupy an equivocal position. In politics, he was an old line Whig and States Rights man, and in the recent struggle for independence, he was uncompromisingly Southern.

As a citizen, he was written down by all as an eminently useful man; as a neighbor, kind and obliging; as a friend, steadfast and trusty; and in the endearing relation of husband and father, none can so well appreciate his superior excellency of character as his heart-broken widow and sorrow-stricken children.

While he thus stood in the various relations of life, in nothing did the cardinal virtues shine forth so much as in his church actions, and here we must be permitted to refer to his course during the unfortunate division which took place amongst the Southern Baptist churches in the years 1836, 1837 and 1838. When the division occurred, he took sides with what is known as the "Hardshell" or "Primitive" Baptists, and for many years—indeed, up to a short time of his death, he held communion with this portion of the church. It were needless to recount the causes operating on his mind and influencing his course. But, in his last days, it is certain that this great and good man could not sanction what he considered flagrant errors of the anti-Mission Baptists, such as re-baptism, and the manifest departure of many of his brethren from the true principles of the gospel, both in faith and practice, as held by the church from the days of the Apostles until now. Hence, he sought communion with the regular Baptist church, and was cordially

received into Spring Hill (missionary) Baptist church some time before his death.

It is due to his memory to state that he did not love his anti-Mission Baptist brethren less, but the cause of Christ more, which influenced him to join those who believe it to be their duty to "preach the gospel to every creature," so far as they can. Let no one say he changed his religion in his latter days. This would be a gross misrepresentation of a good man. He only came back to the original church of his first choice, who rigidly adhere to the ancient landmarks, and with whom he could exercise liberty of conscience, and it is needless to tell the present generation how dear this privilege is to the regular Baptists.

As a consistent and well beloved member of the regular Baptist church, and faithful preacher of the cross of Christ, he closed his mortal career. Much bodily pain and suffering (the consequence of protracted labor as a minister of Jesus,) he was called upon to endure by the Master in his last days. These he bore with christian resignation and fortitude, and spoke of his dissolution as an event to be devoutly wished rather than dreaded. Not believing in funeral sermons, as held by Roman Catholics and their descendants, still he desired that one of his faithful brother preachers—his pastor—should preach a sermon on the occasion of his death, selecting the text a few days before his death.

Truly, this good man has fought a good fight—has finished his course—and no one who intimately knew him in life will doubt that he has entered upon that life of happiness and joy which is promised to all those who die in the Lord. "Henceforth," from the day of his death, he is ever happy.

It might not be amiss to say that, in consequence of his beloved Baptist views, and his freedom from prejudice and superstition, that many of his anti-Mission Baptist brethren suspected him of being a Mason. In this they were very much mistaken. He never was a Mason until a few short months before his death; and in the full vigor of his intellect, greatly above mediocrity, he united himself to this Order, and their tenets met his entire approval. The only regrets he ever expressed, after becoming acquainted with Masonry, was that he did not attach himself to the Lodge at an earlier day.

JAMES CARTER.

This devoted christian and eminently useful minister of the gospel was born near the town of Powelton, in this State, about the year 1797. His parents, Josiah Carter, and Mary, his wife, were Virginians, and had settled on the Ogeechee river soon after their marriage. Being the youngest child, and his parents growing old, his opportunities for education were even inferior to his older brothers and sisters, as he was needed at home to work. After he was grown, being elected a magistrate in his county, he had to learn the art of calculating interest from the sheriff. At a very early age he became hopefully pious, and was baptized into the Powelton church by Rev. Jesse Mercer, between whom and himself there ever existed the utmost cordiality of friendship and christian confidence. Mr. Mercer, advanced in years and in failing health, called on Mr. Carter to rest a few days from the fatigue of traveling, which he was doing with the faint hope of recuperating his strength. It turned out, however, that God had led him to the house of his friend to die, which event took place September 6th, 1841. Mr. Carter ever cherished, with mournful satisfaction, the fact that he had the privilege of waiting on the great and good man, and the pastor of his early years, in his dying moments, and then of closing his eyes.

He married young, his first wife being Ruth Asbury, daughter of Richard Asbury, of Greene county, by whom he had several children, only one of whom is living—Mr. William Carter, of Stewart county, a most estimable gentleman. His second wife, was Mary Bond, of Wilkes county. One of her children is Colonel Thomas M. Carter, a gentleman of intelligence and ability, and at one time a member of the State Senate.

Mr. Carter removed with his family to Butts county, about the year 1823, and settled as a farmer on Tussahaw creek, where he resided many years, and until he removed to Indian prings, where he died.

About 1827 he was licensed to preach the gospel by Sardis church, Henry county. Through his labors a few disciples were gathered together, who were organized into a church in his immediate neighborhood, himself being one of the constitu-

ents. This occurred soon after his licensure. With little or no intermission he continued pastor of this church (Macedonia,) for about thirty years, during which time he baptized into it upwards of one thousand members. He was, also, pastor of other churches—Holly Grove, in Monroe, Indian Springs and others, where he was also eminently successful. His robust constitution and vigorous health enabled him to perform an immense amount of labor, to which he was impelled by his burning zeal for the cause of Christ. It is doubtful whether any of our ministers ever preached more, or did more good by preaching, than James Carter. According to the custom of the times he occasionally made extensive tours into remote parts of the State, preaching to the destitute or attending the sessions of Associations. His labors, however, were mostly devoted to his own and contiguous counties.

While his doctrinal sentiments were strongly Calvinistic, which were faithfully declared on all suitable occasions, his preaching was eminently practical. His appeals to sinners were frequently powerfully impressive and convincing. He had a commanding person, a strong but pleasant voice, good command of language, and an impassioned manner of address.

His constitution failed suddenly; it is wonderful that it had borne up so long under the tremendous tax imposed upon it. He gradually declined for six months "from general debility," as the doctors said. His death (which occurred August 25th, 1858,) was a triumph as well as his life, and he was buried at Macedonia church, at a spot long before selected by himself, and immediately in front of the pulpit which he had so long occupied. At the ensuing session of the Flint River Association, at McDonough, of which he had been moderator for years, the writer delivered a discourse in memory of Mr. Carter, which the Lord was pleased to sanctify as the beginning of a great and gracious revival.

WILLIAM A. CALLAWAY.

The subject of this brief notice was born in Wilkes county, Georgia, about the year 1804. His parents were pious members of the Baptist church. The author heard him relate his

christian experience in substance as follows: "From his earliest recollection, his father kept up family worship. When taken down with his death sickness, these exercises were suspended for several days. One morning, however, all the family, white and black, were summoned into his room. (William was then perhaps fifteen years old.) The sick man was propped up in bed—was much emaciated, and breathed and spoke with difficulty. He informed his family that 'the time for his departure was at hand,' and that he confidently expected that day to 'depart and be with Christ.' He then read a chapter as usual, and offered such a prayer as none but a dying christian can make. To each of the servants he then addressed a few parting words, and then to his children in their turn, ending with William, who was the oldest. That scene, and those words of his dying father, were never forgotten. Before sunset that father's soul was with his God. He grew up to manhood, and became a married man, before his conversion; was what the world calls moral, as he never indulged in profane swearing, drunkenness, nor any of the grosser vices. Yet he was fond of gay company, and delighted in the ballroom and the dance. Often, amid scenes of frivolity and mirth, would that death-bed scene and the faithful warning of his dying father recur to his mind, and drive him to retirement and prayer. He had been married two or three years to his first wife, a Miss Pope, and had removed to Henry county, Georgia, where he was engaged in farming, when he was fully aroused to a sense of his lost condition as a sinner, in the sight of God. By what means he was awakened is not remembered by the writer. But one night he had become so troubled that he could not sleep, and retired from his house for prayer. While thus engaged, Christ was revealed in him as the hope of glory, and his heart was made to rejoice in God, his Saviour. He promptly returned to the house, and told his wife of the gracious change he had experienced. But he could not stop there. He had a brother, living about sixty miles distant, to whom he must communicate the joyful intelligence without delay. Next morning he took his breakfast before daybreak, and set off on horseback to see his brother. Before he slept, he had related his christian experience to his brother, and they had joined in

prayer together. It was not long ere that brother was also rejoicing in hope."

More than thirty years have elapsed since the writer heard the foregoing relation, which was given on the occasion of his ordination to the ministry. He believes it to be substantially correct, though his memory may be at fault in some particulars. His visit to his brother, as above related, strikingly illustrates his character. He was eminently a man of *decision* and *promptness*. Whatsoever his hand found to do—whether relating to things temporal or spiritual—he did with his might.

In 1833, he was ordained at McDonough—B. H. Willson and J. H. Campbell, the presbytery. As a *licentiate*, he had been active and useful, and now his influence was felt in all the regions around. He was one of the four ministers, who were delegates in the Constitution, and were connected with the early history of the Central Association, and performed his full share of the labor which devolved upon them, in consequence of the great revivals which were experienced in that body in those times. Day and night, for weeks and months together, was he engaged in protracted meetings. And yet he seemed to know no weariness. His person was tall and rather slender; his countenance exceedingly benign; his voice musical, and his elocution easy and natural. As a public speaker he was always pleasant and sometimes powerful. His sermons were short and his exhortations animated. And then he could *sing so sweetly!* All these things combined rendered him popular as a preacher, and especially qualified him as a *revival preacher*.

In secular affairs, his attention was given mostly to farming and merchandise, in both of which callings he was quite successful. Indeed, his native good sense, his sound judgment, his probity and his energy qualified him for almost any undertaking, and would have been a guarantee of success in any business to which he might have turned his attention.

The writer having been intimately associated with Callaway for several years as a member of the same church and Association, most heartily adopts and indorses the following notice of him, written by Rev. E. B. Teague for the "Christian Index:"

"Brought to a knowledge of the truth in early manhood, he soon consecrated himself to the service of the Master in the

work of the ministry. Endowed with good abilities and unusual solicitude for souls, he overcame in a great measure the deficiencies of early training by making full proof of his ministry in unwearied and incessant labors. He will long be remembered in Middle Georgia as the modest and amiable coadjutor of such men as Sherwood and Dawson, in the many labors by which they sought to build up the cause of Christ in the Central and neighboring Associations. Not the least of the services of this good man was the nerve manifested in the advocacy of the scriptural independence of the churches, assailed at one time in that region by the influence of eminent brethren. Though but a licentiate, he exhibited the calm courage of a veteran. It is interesting to read in this connection the special blessing of God on his ministry in the midst of obloquy and reproach. At a later period he labored with much earnestness and success in Western Georgia. Few men have been the instrument in winning a larger number of souls to Christ.

"His theory always was that a man must take care of his family, and that the necessary secularization is not incompatible with or opposed to the successful prosecution of the great work of preaching the gospel. Accordingly, he provided well for a very large family, and preached more than most men do. The estimable character of that large family is testimony to his uprightness, sincerity and wisdom. Perhaps most ministers, towards the close of life, if they do not indorse, yet look with leniency on this theory. Unfortunate with all the rest of us of late years, his life and labors had so conciliated his acquaintance, that we trust those of his children who are yet young, and his beloved wife, will never want friends or a helping hand.

"Brother Callaway was a man of marked traits of character. So sensitively pure and conscientious was he, that any apprehension that his fellow-laborers were actuated by questionable motives, so damped and fettered him that he was unmanned. He read men's motives with unerring accuracy. On the other hand, unbounded confidence in those about him developed unwonted energies and kindled him into unwonted fervors.

"He was in theology a moderate Calvinist, and singularly free from all extravagance of views on all subjects—eminently a safe and prudent man. No man was more instinctively discreet in

all things. He rarely or never did anything imprudent or ill-timed. Constitutional modesty often induced him, in our larger gatherings, to withhold the assistance for which his eminent wisdom fitted him. He was, therefore, less widely known than he deserved to be. In protracted meetings and associations he preferred a subordinate place, delighted if he might occupy himself in hortatory discourse after his brethren had preached, or when occasion offered in the conference and prayer meetings. On these occasions he often became the soul of the meeting, enchaining the riveted attention of his brethren and going right home to the conscience of the impenitent by the simplicity, fervency and affectionateness of his address, backed by a confidence on their part that knew no limits.

"No temptation could ever induce him to offer any strange fire before the Lord. He always spoke and acted just as he felt, in the pulpit and out of it. If cold, you could scarcely wring a word of exhortation or a sermon from him; if in season, he manifested the utmost alacrity. Heartlessness and form froze up his spirit and sealed his lips. He felt powerfully that God is a spirit, and seeks such to worship him as worship in spirit and in truth.

"His pulpit abilities were good, his address grave, decorous and tender. We often heard the remark that 'he was in preacher shape.' With early training, exclusive occupation in the ministry and extensive reading, he might have been great.

"But he is gone!—gone up to join 'the general assembly and church of the first born.' Distrustful of himself, and feeling the effects of late years, as he often said, of relaxation from the ministerial work in consequence of the partial failure of his voice and nervous derangement, he was much comforted during the last six months of his life, especially during his long and painful illness by clear and precious views of the adaptation of the Saviour to all our wants. Retired upon his farm, in a neighborhood somewhat out of the way, he interested himself very actively in the spiritual wants of his neighbors. They had become greatly attached to him. He was indeed beloved wherever he lived, confided in to the last degree, 'a living epistle, known and read of all men.' He passed away in quiet and holy triumph, lingering in memory with the

brethren with whom he had labored and to whom he was fondly attached. The writer records with inexpressible feelings the prayerful and tender interest in him and his. May the spirit of the father imbue his two sons in the ministry, Revs. S. P. and J. M. Callaway. Alas! my brother, very pleasant hast thou been to me!"

He was called to his reward in heaven in June, 1865.

JOHN JAMES.

The subject of this brief notice was endowed with natural gifts of a high order, and was during his short career one of the most successful country preachers in the State. He was born in Rockingham county, North Carolina, September 9th, 1809, and died October 9th, 1847, being thirty-eight years old. His father, Martin James, was a soldier in the war of 1812, was taken prisoner, and died at Fort Johnson. His mother's maiden name was Martha Woodall. She died in 1869, in the ninetieth year of her age.

John James professed conversion at the age of twenty-four, and was baptized by Rev. Cyrus White at Teman church, Henry county, Georgia. He was subsequently *ordained* to the gospel ministry at said church in 1835, by what presbytery the author is not informed. Though his ministry was thus commenced under those who were known as *Whiteites*, (and who were deemed as rather Arminian in sentiment,) he subsequently connected himself with the Central Association, in which body he was highly esteemed and eminently useful.

He was engaged in the ministry only about twelve years, yet he baptized about sixteen hundred persons. His labors were confined mostly to the counties of Jasper, Butts, Henry, Newton and Campbell. His burning zeal impelled him forward day and night, summer and winter. His first sermon was preached under a bush-arbor in Gwinnett county, and from that day until he ceased from his labors was his voice heard in the highways and hedges, inviting and urging the poor and needy to come to the gospel feast. It was by no means an uncommon thing with him to work hard on his farm all day, and, leaving his horse to rest, to walk from three to four miles and

preach to his neighbors at night, after which he would return home, and resume his work in the morning. Of course no constitution could bear this tax very long, and so he fell, in the midst of his days, the victim of his consuming zeal and of the neglect (if not the cupidity,) of the people to whom he preached. The author is informed by one who had a right to know, that, "as a general thing, seventy-five dollars per annum was about the amount of salary he received." His last sermon was preached at Enon church, Jasper county, from Acts xx. 32: "And now, brethren, I commend you to God," etc.

In October, 1830, he was married to Miss Nancy Strickland, daughter of Colonel Solomon Strickland, of Henry county, who proved herself eminently qualified for the position she was called to occupy as a preacher's wife, and as the mother of six orphan children, which were left upon her hands by his death. With some assistance from the Central Association, which she received for several consecutive years, she succeeded in comfortably maintaining and educating her children, who all proved themselves worthy of the excellent parentage from which they descended, being highly deserving citizens.

Mr. James was rather above the ordinary height, of an open, benignant countenance, possessed a voice of great compass and power, a fluent and ready delivery, and was, taken altogether, a most fascinating speaker and a powerful preacher.

JOHN H. MILNER.

It is matter of sincere regret that, for want of materials, so little can be recorded of this excellent man. If all the facts of his useful life, or any considerable portion of them, could be gathered up, they would doubtless form an entertaining and instructive volume. But, like most men of his day, he kept no record of his labors, so that we are left with the merest outline of his arduous life.

He was born in Wilkes county, Georgia, July 24th, 1792, and died at his residence in Pike county, March 9th, 1857, in the sixty-fifth year of his age. He was the subject of strong religious impressions in early youth, and was hopefully converted and baptized by Rev. Jesse Mercer into the fellowship of the

Sardis church, in his native county, in the sixteenth year of his age, of which church he was elected clerk soon thereafter. In the winter of 1816 and 1817, he removed, with his family, to Jones county, where he remained until 1824. His next removal was to Monroe county, where he became a member of Rocky Creek church, then under the pastoral care of that eminent and successful minister of Christ, Rev. John M. Gray. Towards the close of *the great revival*, which commenced in 1827 and continued more than two years, (the most memorable that has ever occurred in the State,) Mr. Milner was licensed to preach the gospel, viz.: in the early part of 1829. With the zeal of the Apostolic days, he threw himself into the glorious work then in progress, preaching from house to house; among his neighbors, and wherever an effectual door was opened to him. God gave him seals to his ministry from the first, and many were brought into the fold through his instrumentality.

He was *ordained* at Shiloh church, Monroe county, in May, 1835, by a presbytery consisting of John Ross, Jonathan Nichols, Joseph Chipman and John Milner. In December of that year, he removed to Pike county, where he spent the remainder of his exemplary and useful life, restricting his labors mostly to that county, and to Monroe and Meriwether, though he occasionally sallied out into the regions around. No man was more noted for *punctuality*. He carried this habit—or virtue, as it deserves to be called—into all his arrangements, whether social, religious or secular. Nothing but some providential interference prevented his attention to *family worship*, to his *church meetings*, or to any *business engagement* with his fellow-men; and he was always there at the *appointed time*. Surely his example, in this respect, is worthy of imitation. What a world of trouble would be prevented if all men, or even if all ministers, would govern themselves by the same rule! He believed the “*strong doctrines of grace*,” as they are called, which are taught in the scriptures, and which he had learned from Mercer, Marshall and others, under whose preaching he was brought up. He had a heart ever aglow with *warm, practical benevolence*, which flowed out in streams, not only to the needy around him, but also to the heathen, even to the ends of the earth. He ever felt the deepest interest in the cause of missions, especially of

foreign missions. The poor Indians excited his sympathies and called forth his fervent prayers. Yet no man possessed a more *stern and inflexible character*. No man was more firmly fixed in what he considered *the principles of truth and righteousness* than he. Faithfully did he serve his family, his generation and his God.

At his own request, repeatedly made, both privately and publicly, his family had inscribed on his tombstone the words, "*A sinner saved by grace.*" His death was sudden, resulting from a violent attack of sickness, of less than twenty-four hours continuance, his last sermon having been preached only two days previously. *He died triumphantly, with his armor on.* Oh! what a glorious death! The author has a most vivid recollection of the last interview he had with John H. Milner. It was the closing scene of the Flint River Association, at Griffin, the fall preceding his death, the exercises of which were conducted by him. He seemed to have a presentiment that his end was at hand; and that address, and that prayer—those trembling tones, and those weeping eyes, left impressions not soon to be obliterated.

JOHN W. COOPER.

Elder John W. Cooper was born in Henry county, Virginia, January 17th, 1783, and, with the family, removed to Wilkes county, Georgia, in 1786. He united with the old Ebenezer church, and was baptized by Elder Jesse Mercer in 1805; some time afterwards, his membership was removed to Rehoboth church. In the winter of 1825 he removed to Monroe county, Georgia; was a member of the Mount Pleasant church, where he was ordained as a minister of the gospel in 1826, Elder Davis Smith being one of the presbytery. In the winter of 1828 he removed to Harris county, Georgia, being one of the earliest settlers, which was soon after the purchase of the territory, from the Indians, lying between the Flint and Chattahoochee rivers. In a few months after this, he aided in the constitution of Sardis church, in the western part of the county, which was one of the first churches organized west of Flint river. He aided in the constitution of most of the churches in that immediate section of the State, as also in that which lay opposite

in Alabama. He was a prime and active mover in the organization of the Western Association, of which he was elected moderator in 1841, the introductory sermon of which session was preached by Elder Jesse Moon, the father of Miss Lottie Moon, now a missionary to China. He was re-elected annually, until his removal to Houston county, in the winter of 1848, and if my information be correct, was elected that year by acclamation, being the last session of that body he ever attended. He was present at the Georgia Baptist Convention in Marietta, in 1850, at which the illness that ended his life began. Returning home quite indisposed, he went to the monthly meeting of what was then Sandridge, now Factory church, Houston county, the first Sabbath in May, 1850, where he preached his last sermon. He died May 30th, 1850, with an abiding faith in the Saviour, whose glorious gospel he had preached more than forty years, his last words being, "O, that I could live to warn sinners!"

The education of the subject of this sketch was very limited. In his early life, neither means nor facilities were at his command. As a minister, the Bible was almost his only book of study, and with it, as was common with Baptist preachers in his day, he was very familiar. His views were not warped by the sayings of men; while he was solid as a rock in the doctrines of grace and the ordinances of the gospel, and never compromised with error, he was never rash. In Western Georgia, where he spent most of his ministerial life, he abounded in labors. So far as remembered, he was never without four churches, and not unfrequently, to attend some of them, it required from Friday morning till Monday night. It was rare, indeed, he ever failed to meet his appointments. As was not uncommon in those early times, he frequently made tours of preaching to destitute sections and regions beyond. His preaching was without much method, always abounding in scriptural language, truth and illustration. He was of tender heart, often affected to tears. His labors were greatly blessed, and large churches were built up under his ministry. One of his sons says that a prayer meeting was held in a private house, at which began a work of great power. The meeting was removed to old Mountain Creek church, near which he lived, and continued, without interruption, *forty-five* days, during which

one hundred and sixty-three persons were added to the church, and that, too, when the country was thinly settled.

Though rather emotional, he did not approve of noisy meetings. It is worthy of note, however, that on one occasion he was the subject of what was adjudged an unusual measure of the Holy Spirit's influence. It occurred at Beech Spring church, where he was aiding Elder George Granberry in a meeting of much interest. He had preached at the forenoon service, at the close of which his family physician observed a peculiar appearance of countenance, and insisted that he should go into the open air, which he declined, further than taking a seat upon the door-steps. In a moment, he began clapping his hands gently, and expressing himself as being very happy. He exhorted every unrenewed person whom he saw, and at the house of a precious man, (Deacon Joel Hood,) he had every servant called to the bed upon which he lay, and urged upon them immediate repentance. The clapping of hands, (which seemed involuntary,) and the talking continued, without a moment's interruption, until a late hour of the night, when "tired nature" succumbed to sleep. In the morning he was quite restored, and said the whole affair seemed as a dream. The writer witnessed the entire scene. He received but little for preaching. It is probable he never mentioned money to a church. I have heard him say a church to which he preached many years, and was not less than fifteen miles distant from him, never paid him enough to shoe his horse. At another, an old brother was approached by one of the deacons, who replied, "It is as much his business to preach as it is mine to go and hear;" and, doubtless, not a few are possessed with a like sentiment to-day.

His habits of industry and regularity would have secured him an abundance of this world's goods had he given himself to their acquisition. But he "chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of the world." As a man, he always enjoyed the entire confidence of his acquaintances, which confidence was never abused. He *paid his debts*, was peaceable in society, never shirked responsibility, lived and died without a stain upon his

character. As a christian, he was prayerful—walked by faith rather than by sight—without pretension wholly, and with the exception named above, his religious life was even, and his end peace.

Rev. George F. Cooper, of Americus, one of the best and ablest men in the State, is a son of his.

J. H. T. KILPATRICK.

James Hall Tanner Kilpatrick, for about fifty-two years a minister of the gospel, was a native of North Carolina. He was born June 24th, 1793, in Iredell county, on the Yadkin river, seven miles northwest of Statesville. His ancestors were Scotch-Irish. They emigrated to this country two or three generations before, and settled in what was then known as the "Jersey settlements." They were descendants of the old Covenanters, so famous in Scottish history; and, as might have been expected, were Calvinistic Presbyterians of the strictest sort.

The immediate parents of Mr. Kilpatrick were Andrew Kilpatrick and Jane Nichols. They had ten children, and he whose life and labors now claim our notice was one of twin sons, the last children born to the parents, their mother dying within five days of their birth. Near the family residence was a Presbyterian church, by the name of Bethany, of which both parents were members, and the father a ruling elder. Here, in due time, the motherless little ones were carried, in order to do for them after the custom of the law of their fathers. Dr. James Hall, the regular pastor of the church, was the officiating minister. He was, at that time, somewhat advanced in life, and without children. So, before the so-called baptism, he proposed to the father that one of the twins be named for himself, promising to assume the responsibility and expense of his education. As the doctor was held in very high regard by the whole family, consent was readily given; and when the babes were brought forward, the subject of this sketch was chosen by him, and was accordingly named James Hall. The other was called Andrew, for his father.

He began going to school when quite young. His first teacher was a Mr. Ephraim Pharr, from whom he learned the ordi-

nary English rudiments. A little incident of his early school life may not be devoid of interest: It was the custom of his teacher, after Dilworth's Spelling Book was completed, to take up the New Testament, in connection with the shorter Catechism, requiring so many questions to be learned every night, and recited the following morning. This task he so faithfully performed that he was soon promoted to the Bible. And as he was on his way to school, the morning after his promotion, carrying quite a large Bible, (and he was still wearing frocks, not having been dignified with breeches) he was caught up and weighed, Bible and all, and the weight was just thirty-two pounds.

His first Latin school was taught by Rev. Thomas Hall, a nephew of Dr. James Hall. Thence he went to Dr. Joseph D. Kilpatrick, a cousin of his, who taught at Salisbury, in Rowan county, and next to Dr. Robertson, who taught the Poplar-tent Academy, in Cabarrus county.

Favored with these excellent facilities, young Kilpatrick made fine progress. His very proficiency, however, became the unexpected occasion of an obstacle in the way of further advancement. It appears that Dr. Hall, who up to this time had been bearing all the expenses of his education, had written, at some time, an English grammar. This grammar, either as text-book, or otherwise, came under the review of Dr. Hill's *protege*. The future man was foreshadowed in the youthful critic. His keen eye detected inaccuracies in the work, and he was incautious enough to expose them. His criticisms reached the ear of the now aged doctor—he became deeply offended, and from that time, declined to render his namesake any further assistance.

For a brief period his educational prospects seemed quite dark. His father did not feel able to continue him at a classical school, and no other would meet the wants of his growing mind. Though scarcely seventeen, he decided to strike out for himself, and as best he might, make his way on in the further advancement of his education. He very soon opened a school near the State line, his patrons being about equally divided between Lincoln county, North Carolina, and York District, South Carolina. He taught here one year. Teaching others,

he taught himself—his own education was made more thorough, and thus a better foundation secured for the future superstructure. The next year he repaired to the Wellington Academy, Abbeville District, South Carolina, then taught by Dr. Moses Waddell. Here, under the guidance of this renowned instructor of Southern youth, he continued for a year, pursuing his studies in the higher branches of learning, paying for his board and tuition, in whole or in part, by services rendered as assistant.

After this year, Mr. Kilpatrick, though not yet nineteen, entered fully upon the active duties of life. A number of the young men in Dr. Waddell's school were from Natchez, Mississippi; and some of these desiring to return home about this time, he determined to go with them, and try his fortune in the far West.

At that time, most of the country between the Oconee river, Georgia, and the Mississippi, was a trackless wilderness, inhabited only by Indians, and they were, then, in open rupture with the United States Government. A number of murders and other outrages had been committed already; all travel had ceased, except under the protection of a military force, and Mr. Kilpatrick and his young companions were earnestly and repeatedly advised to desist from the hazardous undertaking. Nevertheless, they resolved to make the venture, having an old Indian trader for their guide. The presence of this trader, who was familiar with the Indian peculiarities, and, withal, had a large personal acquaintance among them, and was highly esteemed, doubtless saved the whole party from destruction. As it was, they made some narrow escapes. Among their number was a young man of fiery spirit, some of whose near relatives had but recently been murdered. His rashness came near, on several occasions, precipitating a collision, which, of course, would have ended in the death of the last one of them. Mr. Kilpatrick often alluded to this rash venture of his youth, and always with expressions of gratitude to God.

Having made his way safely through to Natchez, he remained there a short time with a friend of his, Mr. Alexander Pannell. Thence he went to Baton Rouge, Louisiana. Here, as principal of the Baton Rouge Academy, just then established, he

taught for about two years. From this place, he went to Natchitoches, where he opened a fine school, composed mostly of French and Spanish youth, who, besides the ordinary branches, wished especially to be taught the English language. He remained here until the British moved upon New Orleans. When that event occurred, the militia were ordered out *en masse*, and his school being largely made up of grown young men, was well nigh broken up. Though, as a school-teacher, he was not compelled to go, yet, desiring to share the fortunes of his pupils and his neighbors, as well as to serve his country, he promptly volunteered, and received the office of Orderly Sergeant in the company of Captain Bloodgood. In this capacity, he served through the campaign around New Orleans, in the winter of 1814 and 1815, being present at the ever-memorable battle of the 8th of January, 1815.

On his return from the army, he was taken very ill at Opelousas, of camp fever, and to all human appearance came near to death. God, however, had a work for him to do. He was soon to enter upon the hardships, conflicts and triumphs of a more glorious campaign than the one through which he had just passed. He was kept in life, and after three months, was so far restored to health that he went over to a new settlement on Bayou Beoff, called Cheneyville, and composed mostly of recent emigrants from Beaufort District, South Carolina. Here he opened a school and taught several years. And here, February 2d, 1816, he was married to Sarah Adeline Tanner, one of his pupils, and daughter of Robert Tanner, Esq., a citizen of Cheneyville.

While residing in this place, he was brought for the first time in close contact with the Baptists. A little Baptist church had been organized here a short time before, under the labors of Revs. Ezekiel O'Quinn and Isham Nettles. Mr. Tanner, who subsequently became Mr. Kilpatrick's father-in-law, was a member of this church, and with him Mr. Kilpatrick had boarded from the time of his first coming among them. As these ministers often visited Mr. Tanner's family, of course he formed their acquaintance. As was natural, the subject of baptism sometimes came up for friendly, social discussion. Now, he had been raised among the Presbyterians, and had always

accepted, without scruple or question, the scripturalness of their tenets, and was particularly prejudiced against the Baptists as an ignorant and bigoted sect. Of course, then, in these fireside discussions he espoused with all the ardor of his nature the pædo-Baptist side, and, being much better educated, was generally able to confuse and entangle his opponents. He soon became aware, however, as he afterwards confessed, that there was more truth on the Baptist side than he had hitherto supposed. During the year, and after his marriage, Mr. Kilpatrick was hopefully converted. The question of baptism now became a practical one. Before, he was simply the partisan, anxious to defend the faith of his childhood—now, he is the humble inquirer, seeking after the right way. Was the baptism which he had received in unconscious infancy the baptism of God's word, or was it the invention of man? His appeal was to the New Testament. He studied it carefully and prayerfully, not to find arguments to support a system, but to find out the truth and the whole truth. As may be expected from such an investigation, he came to the firm conviction that infant baptism and sprinkling, or pouring, for baptism, are all alike utterly unknown to the word of God. His course was decided by his convictions. He joined the little Baptist church in Cheneyville, and was baptized by Ezekiel O'Quinn on Sunday, June 22d, 1817. Very soon after uniting with the church he began to preach the gospel, and on the 24th of August was licensed to preach. The date of his ordination is not known. In 1817, he had the privilege of assisting in the organization of the *first Baptist Association beyond the Mississippi river*—he being chosen the first clerk.

In 1818, he gave up his school at Cheneyville and took charge of the Jackson Academy, in Amite county, Mississippi. He here had a very flourishing school, composed mostly of young men, many of whom finished their academical studies under his instruction. Though quite an inviting field for usefulness, both as a teacher and a minister, opened before him in Mississippi, yet he remained only one year, being persuaded to return to Louisiana. Accordingly, he moved back to that State, and took charge of the Academy at Alexandria, at the same time preaching to one or two churches.

Mr. Kilpatrick's labors in Alexandria were brought to a sudden and sad termination by the death of his wife. She died November 5th, 1820, at the birth of her second child, and she and her little one were buried in the same grave. Her first child, son, Andrew Robert Kilpatrick, still survives, and is, at this writing, a physician of eminence in the State of Texas. Her maiden name, it will be remembered, was Tanner, and this accounts for the T. in Mr. Kilpatrick's well known initials. Upon her death, according to an inheritance law then existing in Louisiana, as well, perhaps, as in accordance with his own wish to keep in remembrance the beloved companion of his youth, he adopted the name of Tanner and retained it through life.

The light of his household being extinguished, and business in connection with his father's estate (who had died in 1813,) calling him to North Carolina, he determined, temporarily, at least, to leave Louisiana and visit the home of his childhood. But God was designing to send his servant to another and a broader field of usefulness. He never lived in Louisiana again. On his way to North Carolina, he concluded to go by Beaufort District, South Carolina, to see and form the acquaintance of his late wife's relatives, the Roberts, Lawtons, Gillisons and others, in and near Robertville. As he traveled, he preached from time to time, sending on, as well as he could, appointments in advance. The Indians were still all over the country, but then there were numerous settlements of whites along his route, to whom the visit of the traveling minister was highly acceptable.

As he approached Robertville he sent on no more appointments, but went unannounced. He reached the village just after night-fall, and was directed to the house of a leading Baptist, perhaps a deacon. On riding up to the gate, he saw by the moonlight a man walking back and forth, rather hurriedly, on the piazza. As soon as he hailed, the man walked quickly to the steps, and accosting him in a familiar and friendly tone, said, "Light, light, I am very glad that you have come; I've been waiting and watching for you for some time." Mr. Kilpatrick, much surprised, dismounted, remarking, however, "I am sorry to disappoint you, sir; but you are mistaken as to who I am. I am an entire stranger to you, having never met

you before." "No matter, my brother," he replied, "I know you, and am very glad to see you." After entering the house and coming to the light, the man was asked to explain himself. He replied substantially as follows: "Our pastor, Rev. Hezekiah A. Boyd, has just been compelled to leave us on account of his wife's health. We know not how long he will be absent from us, and we are very anxious to supply his place. I myself have been very earnestly praying God to send us a suitable person. Last night I had a plain view of yourself in my sleep. I was impressed that you were the man whom God intended to send us, and, moreover, that you would soon come. And as soon as I saw you ride up to the gate, I recognized you as the very person whom I had seen, and I felt that God had, sure enough, sent us a preacher. And now, sir, are you not a Baptist preacher? Mr. Kilpatrick confessed, of course, that he was a Baptist and a preacher, but added that he was on his way to North Carolina, and only designed to stay in that place a few days, or a few weeks at furthest. The other spoke confidently, saying he was perfectly satisfied that God had heard his prayer and had sent them a supply. Well, let the good deacon's vision be what it might, it was actually fulfilled. Mr. Kilpatrick, yielding to the importunities of the people, consented to remain. The visit to North Carolina was postponed indefinitely. And here, as supply to the Black Swamp church, and as missionary to some of the surrounding country, he continued for about twelve months, his labors being, perhaps, more largely blessed than during any other one year of his ministry.

The unexpected detention at Robertville was one link in the chain of providences which finally brought Mr. Kilpatrick to Georgia. In the fall of that year, he attended the Savannah River Association, and there made the acquaintance of Jesse Mercer and Elisha Perryman. Meeting with these Georgia ministers opened the way for a preaching tour through some of the counties of that State. While on this trip, he preached at Buckhead church, in Burke county, then under the care of John Stanford. Here he met Miss Harriet Eliza Jones, a lady of wealth, refinement and great piety. She had refused many excellent offers of marriage, having determined to live a life of celibacy, and devote her money, her time and her labor to the

promotion of religion and the relief of the poor and distressed. She knew nothing of Mr. Kilpatrick—had scarcely heard his name, but when he rose in the pulpit to begin the service, she was almost overwhelmed with her feelings, for, as she afterwards said, she was powerfully impressed with the belief that the strange minister before her was to be her husband. And so it was: they were married June 23d, 1822.

After Mr. Kilpatrick's marriage, he determined to make Georgia his future home, and accordingly settled in Burke county, about fourteen miles south of Waynesboro'. Subsequently, for the sake of health, he removed his family to the county of Richmond, about fourteen miles south of Augusta. His planting interests still remained in Burke. Coming into Georgia, of course he was an entire stranger, but his genial disposition, refined manners, together with the high social position of his wife, constituted a happy introduction to the community and the surrounding country. Besides, he embraced frequent opportunities of enlarging his acquaintance in the denomination by attending the Associations, general meetings, and other gatherings of his brethren, at once identifying himself, both in sympathy and in effort, with the Mercers, the Brantlys, and other noble spirits of that generation, and at once taking a high position among them.

Mr. Kilpatrick's immediate and special field of labor lay within the bounds of the Hephzibah Association. Here he worked the most, here he worked the hardest, and here he achieved his most signal successes. In 1822, he was present, for the first time, at one of the annual sessions of this body, the meeting being that year at Rocky Creek church. He was present only as a spectator; and, truly, there was much to be seen, which was not at all suited to impress his mind favorably with reference to his future work. The Association was at this time bitterly anti-missionary. For several years, their hostility to missions had been increasing. In 1819, it was "agreed not to correspond" any more "with the Foreign Mission Society," or Board. In 1821, a letter was presented from this Board, but a "majority of the brethren refused to have it read." The present year, (1822) another letter was presented, and this time by the hands of that prince of refinement and christian courtesy,

the elder William T. Brantly, then pastor of the Augusta Baptist church. So far from being willing to have the letter read, they would not let it even lie on the table, but actually threw it *under* the table. When the proposition to throw the letter under the table was put, the vote was taken by rising, and one brother, (who, by the way, was quite large and heavy,) to show the heartiness of his approbation, not only rose to his feet, but, wonderful to tell, leaped from the floor, coming down flat-footed, with all his weight, making a tremendous noise, and jarring every plank and beam of the frail tenement where they were sitting. The vote being taken, the letter was forthwith thrown under the table; and the one who performed this duty, dashed it to the floor with as much vehemence and venom as if it had been a missive from the lower regions. But the scene was not yet over: the letter under the table, another brother, or perhaps the same one who had just given such a remarkable vote, felt called upon to give Dr. Brantly a lecture, telling him, among other things, that he was engaged in a low, mean, sneaking business; that this missionary abomination was like a cat with nine lives—they thought they had killed it! and killed it! and killed it! and, lo! here it had come poking up again! but now they had made sure work of it, and that if he knew what was for his good, he would leave, and never show himself in that body again. During this denunciation, the speaker was flourishing, in a very threatening manner, a large, knotted, hickory stick, oftentimes bringing it almost down to Brantly's head.

The foregoing is not overdrawn, the writer confesses himself unable to recall fully the exceedingly graphic details as he has frequently heard them from Mr. Kilpatrick's own lips.

The reader may well suppose that after such an exhibition as this, Mr. Kilpatrick would certainly have given up the Hephzibah Association as a hopeless case. Not so, however, he determined, by God's help, to win them back to the old paths. He was satisfied that many of these opposers of missions were christians, and he knew that all christians are missionary in heart. His first work was to become acquainted with the people and preach to them the gospel in its entirety. He thus hoped to secure a base for further operations.

When the Association met next year, he was there as a delegate from the Buckhead church. He at once identified himself with them, being appointed upon various committees, and receiving appointment as correspondent to various sister Associations. When the time came to appoint the preacher for the next introductory sermon, he received the position. And the next year rolling round, he presented a powerful discourse upon the doctrine of justification, particularly referring to the apparent antagonism between James and Paul, and, of course, taking occasion to show the importance of good works, and the relation of human instrumentality to the progress of the gospel. In the meantime, publicly and privately, he was endeavoring to enlighten the minds of the people with reference to missions, but in such a way as to excite no needless opposition or prejudice. He mingled freely with the people at their firesides and at their churches particularly, directing their minds to the fact that while God has purposes which he will most assuredly accomplish, he works through human agency.

From time to time, he had the satisfaction of seeing one and another coming over to the truth. Some, indeed, had been all the time favorable to missions, but they had not the courage to take a decided stand that way. Having a leader and a spokesman, they now became more bold. About this time (1825,) Joshua Key joined the church at Brushy creek, Burke county, and was soon thereafter licensed to preach, and in 1826 was ordained. He warmly espoused the mission cause, and was thenceforth one of Mr. Kilpatrick's warmest friends and most zealous coadutors. In 1825, thinking, perhaps, that the time had come for a demonstration, Mr. Kilpatrick induced the Buckhead church, and through Mr. Key, the Brushy creek church, to send up petitions to the Association to the effect that they "send messengers to the General Association, to view their order," etc. Being, however, providentially called away to Louisiana, he was unable to be present when the Association met, and the petitions were summarily rejected. Not only this, but taking advantage of his absence, and having an eye to his future movements, the opposition endeavored to checkmate him by inserting into the decorum the following:

"This Association shall have no right to correspond by letter

or messenger with any General Association or committee, missionary society or board. Any brother moving either of the above subjects in this body shall be considered in disorder, and therefor reprov'd by the moderator." This was certainly carrying matters with a high hand.

On returning home and learning what had been done, nothing daunted, he immediately set to work to repair the damage. By the setting of the next Association in 1826, he had succeeded in getting so many of the churches to ask for the rescinding of the objectionable article, that it was done by a decisive majority. A short while after this, perhaps in 1827 or 1828, Mr. Kilpatrick wrote his "Plain Dialogue on Missions." It was intended primarily and principally for the Hephzibah Association. On being published, however, it was found to meet such a general want throughout the country, that it was adopted by the General Tract Society as one of its tracts, and was subsequently incorporated in a volume, entitled the "Baptist Manual," along with tracts and standard pieces from Andrew Fuller, Booth, Pengilly, and others. This "Plain Dialogue" was an efficient co-worker in the good cause, exerting a most salutary influence upon the pious and candid wherever it was read.

The various means and efforts were so far successful, that in 1830 "it was decided by a large majority that we visit the brethren of the Convention at their next meeting, as spectators." The next year, having heard the report of the brethren who went to the Convention, the Association passed the following: "*Resolved*, unanimously, that this Association correspond by letter with the Baptist General Convention." In 1835 the Association met at Rocky creek, the very church where thirteen years before such extravagant anti-mission demonstrations were witnessed. At this meeting a resolution was passed recommending the churches to take into serious consideration the propriety of joining the Convention, and to report at the next session. The churches reported as requested, and it was resolved, "That this Association become a component member of the Baptist Convention of the State of Georgia."

Thus, after years of labor and trial, Mr. Kilpatrick had the satisfaction of seeing this old Association brought into cheerful cooperation with their brethren in other parts of the State. Dur-

ing the progress of the afore-recited struggle, he as the leader, was compelled to encounter much bitter personal opposition; the prejudices of the poor and ignorant were often arrayed against him. Often misunderstood, as a consequence, he was often misrepresented. Brethren, who afterwards became his friends and supporters, confessed that they once thought they were doing God service in trying to put him down. A single illustration: Once during this time, while out on a preaching excursion, he called to stay all night at a house where he was not known. On announcing his name, the man of the house exclaimed, "What! are you the Kilpatrick who is going about preaching such abominable doctrines, and doing so much mischief to the churches?" And was clearly unwilling to receive him, but finally consented. During the evening, Mr. Kilpatrick so directed the conversation as measurably to disarm the prejudices of his well-meaning but ignorant brother; so much so that, before retiring, he was asked to lead the devotions of the family, and the request was repeated the next morning. These opportunities were, of course, well improved. In short, before the visit terminated, the victory was complete. Just as he was about to leave, the man said to him, "Brother Kilpatrick," (he would not brother him at first,) "did you know that when you called yesterday, I felt like I would just as soon have a rattlesnake to enter my house as for you to do it?"

Almost coincident in time, and also in respect to the parties engaged, was Mr. Kilpatrick's struggle on the temperance question. He found that the opposers of missions were almost invariably opposers of temperance. He had, therefore, all along, to fight a kind of double battle, against a double enemy—anti-temperance and anti-missions—depraved appetites on the one hand, and on the other, covetousness and anti-nomianism. A faithful record of his experience in this department of moral effort would furnish an interesting and even thrilling story. Suffice it to say, that while he did not oppose the various secret temperance organizations which, from time to time, sprang up, he did not join any of them. He worked through the churches, and the New Testament furnished the weapons of his warfare. Moreover, recognizing the potency of a good example, and finding, very early in the struggle, that total abstinence was the

safest ground, and most consistent with the christian profession, as well as most favorable for successful effort against the enemy, he promptly established himself upon it. Whether he condemned the use of ardent spirits as a medicine, is not remembered; so far as his own family was concerned, he most certainly never used it. As for himself, for the space of forty years, it is supposed not one drop of the article ever passed his lips, and even in his last illness, when stimulants were deemed necessary, he utterly refused *this*. And, as a proof of his success in keeping it out of his family, it may be mentioned that he raised children to manhood and womanhood who knew not the taste, looks or smell of ardent spirits of any kind.

Mr. Kilpatrick was eminently fitted to obey the injunction, "earnestly contend for the faith." This seemed to be his special gift, and he found ample opportunity to exercise it. During all the period of his active ministry, he was the universally recognized defender of Baptist faith and practice for a very large scope of country, embracing some of the oldest settled, wealthiest and most influential portions of the State.

No sooner was the anti-mission and anti-temperance war over, and perhaps before the din of arms had entirely ceased, than there arose a new trouble. The prophet of Bethany, Alexander Campbell, had been for some time scattering over the country his peculiar notions. Mr. Kilpatrick's discerning eye quickly pierced the dextrously-wrought disguise, and discovered the true features of the so-called "christian system." And so vigorously and wisely did he combat the heresy, that, although some of their strongest men were working against him, so far as the Hephzibah Association was concerned, the vaunted reformation met a signal defeat. His efforts in the Hephzibah were nobly seconded in other parts of the State. Able and faithful men everywhere stood up valiantly for the truth. And as the result of the whole, under God, the Georgia churches were almost entirely preserved from the inroads of this plausible but dangerous delusion. When we behold what sad consequences have ensued elsewhere, we bless God for raising up such men.

This sketch would not be complete without noticing, briefly at least, Mr. Kilpatrick's connection with the baptismal contro-

versy. All gospel ministers find more or less occasion to discuss the subject of baptism. Peculiar circumstances made this peculiarly *his* duty. For a long series of years, he was the only Baptist minister in the region of country where he labored who had been favored with a classical education. If he had remained silent, the cause must have suffered. But he was not silent. As opportunity offered, publicly and privately, he boldly and successfully contended for the faith. His reputation in this respect, however, is chiefly associated with a controversy which took place in 1842 and 1843. In July, 1842, at a general meeting, he preached a sermon, the greater part of which was on baptism. This sermon, both by its original delivery, as well as its subsequent publication, having produced quite a stir in certain quarters, the Quarterly Conference of the Methodist Episcopal church, for the Burke circuit, requested Mr. J. J. Triggs, one of their leading ministers, to answer it. His reply was forthwith masterly reviewed by Mr. Kilpatrick, and the subject still further discussed. Mr. Triggs having ventured another reply, Mr. Kilpatrick again took up his pen, going over the whole ground and discussing the subject more exhaustively than ever. This ended the controversy; its good effects, however, still live. All that Mr. Kilpatrick published, in the sermon and the two reviews, would make quite a volume.

Lack of space prevents a further account, in detail, of Mr. Kilpatrick's useful life. We might notice his connection with the Baptist educational interests of Georgia. In 1829, at Milledgeville, he, in conjunction with Mercer, Sanders, Sherwood and others, promptly raised the \$2,500 00 necessary to secure the Penfield legacy; this was the inception of Mercer University. The last considerable benefaction of his life was the donation of lands upon which to locate the Hephzibah High School. We might speak, also, of his connection with the Baptist State Convention, upon whose sessions, as representative of the Hephzibah Mission Society, he was a faithful and valued attendant, up to the time of getting his Association to join that body. From this time, for various reasons, his attendance was not regular, though occasionally he was present, even up to old age. And we might mention his labors in other Associations, particularly the Middle, lying south of the Hephzibah, when,

in connection with the devoted M. N. McCall, he was mainly instrumental in rescuing those churches from the meshes of the anti-mission schism; but space forbids more than these brief notes. As showing, however, how large a proportion of the business of his own immediate Association centered upon and around him, the following incomplete summary is introduced: In 1824, the first year after joining the body, he preached the introductory sermon, and in 1829, both preached the introductory and wrote the circular letter. In 1832, and, also, in 1836 he preached the introductory. In 1835, the Association began the mission sermon on Sunday, he receiving the first appointment. In 1839, he preached the mission sermon, and again in 1842. In 1843, the circular; in 1844, the introductory; in 1847, the circular and the introductory; in 1848, the mission sermon, and in 1849, the circular; in 1851, the mission sermon, and in 1854, the introductory; the circular in 1857, and the introductory in 1858. In addition to the foregoing duties, he was for many years moderator, for many years treasurer, and for a number of years either clerk, or assistant clerk. Besides serving upon the ordinary committees, he was almost invariably put upon any special committees which might be raised, and that, sometimes, when he was moderator, the Association insisting that they could not dispense with his services. Now, when it is remembered that he was a man noted for modesty, never, never pushing himself forward, such a record as the above gives unmistakable proof of real worth, as well as of the high regard in which he was held by his brethren.

After the date last mentioned in the foregoing summary, (1858,) feeling that he had been spared to accomplish the leading objects of his life, and realizing the encroachments of age, he measurably retired from active duty—not, however, until he had the satisfaction of seeing rising up around him a number of pious and faithful young ministers, in whose charge, by God's blessing, he felt that the cause of truth and holiness would be safe, among whom were two of his sons.

In 1863, he was sorely bereaved in the death of his second wife—the faithful companion of more than forty years pilgrimage. She died March 16th, in full prospect of a blessed immortality. After *her* death, he seemed to live in daily expectation

of his own. Though still taking a deep interest in the prosperity of Zion, he seldom attended the larger gatherings of his brethren. He was faithful, however, in his attendance at God's house, though not often taking part in the service. Occasionally, it is true, the smouldering fires would kindle into a flame, and forgetting his age and infirmities, he would pour forth his soul in the impassioned utterances of former years, to the great delight and edification of his hearers. From day to day, he ripened for the skies. His path was as that of the just, which "shineth more and more unto the perfect day." His hold on earth gradually loosened, and his affections, like entwining tendrils, grasped more firmly the unseen and the heavenly. God had granted him life, and honor, and worldly blessing, far beyond his expectation, and, according to *his* testimony, far beyond his desert. He had lived to see all of his younger set of children grown and married, and settled in life—his three daughters heads of Baptist families, and his two sons ministers of the gospel. In 1854, when about to lay the hand of ordination upon the head of his youngest son, (and youngest child,) he said, with much emotion, "Twenty-one years ago, I felt that if God would only spare my life to see this son raised, and educated, and converted, I should die content; and, lo! he hath permitted me to welcome him into the ministry of the gospel." Yes, life's labor accomplished, and its warfare over, he was ready to go.

With the opening of the year 1869, his convictions of a speedy departure became more vivid. He was not mistaken. Almost without any sickness, with no special pain, and rational to the last, he finished his course, January 9th, 1869. His last words were, "Precious Jesus!" saying which, he seemed to fall asleep, and so passed away.

From a brief memorial, written a short time afterwards by Rev. E. R. Carswell, a minister of the Hephzibah Association, the following is taken: "Rev. J. H. T. Kilpatrick was no ordinary man. He was endowed with an intellect massive and analytical. As a preacher, he was always instructive, and would sometimes enchain you for two or three hours by his eloquence. His power in the pulpit could not be appreciated by those who only heard him during the last twenty years of his life. As a writer, he was always accurate, forcible and clear. His contro-

versy on baptism amply vindicates his claims as a man of learning, research and ability. He was not as extensively known to the denomination as his talents would seem to warrant. We, who knew him best, feel, of course, more sensibly our great loss."

The following is the latter part of a short sketch which appeared in the Minutes of the Hephzibah Association for 1869, and was written by General G. W. Evans, a member of that body:

"As a citizen, he was quiet, retiring and unobtrusive; as a man, open, honest and unsuspecting; as a friend, true but undemonstrative; as a parent, faithful to the high trust committed to his hands; as a pastor, laborious and constant, always punctual to his appointments, never having disappointed a congregation in the whole course of his protracted ministry; as a preacher, he was logical and profound, and when aroused, oftentimes sublimely eloquent; as a writer and controversialist, he was true, accurate and resistless; as a christian, uniform and faithful; and in his expiring moments, as if to seal the holy record of his life with his dying testimony, his last words were, 'Precious Jesus!'

"Such, brethren, is the brief and imperfect record of the man now gone to his reward, who, before many of us were born, became, by the power of his intellect, we might almost say, the father of this Association; and who, by pen and lip, aided by our brother, the late Rev. Joshua Key, was the main instrument of building up the missionary interest among us, and who for years was the triumphant defender of our peculiar views and the eloquent vindicator of our denominational honor.

"Gifted with a massive intellect and an iron constitution, he literally wore out in the service of his Master. We deem it no injustice to the living or the dead, to express our honest conviction that in his death is extinguished the brightest intellectual light which it has ever been our pride to honor."

WILLIAM SINGLETON.

William Singleton was born at or near Northampton, England, in the year 1830. His father was a mechanic, but by his skill, industry and economy, amassed sufficient property to leave his widow in comfortable circumstances. William was brought up to the trade of cabinet making, and soon became skillful in his business. His education was limited to the ordinary branches of English—reading, writing, arithmetic and geography. When he reached the age of twenty, he emigrated with his chest of tools to America, and, after spending some time in New York and other cities, at length located in Augusta, Georgia.

His life for several years was a mixture of business and pleasure. His wages were good, but he spent them freely and saved but little. He married and had two children. During the pastorate of Mr. Ryerson he was brought under the power of the gospel and professed a change of heart. That the change was real and radical, was manifest to all who knew him. The death of his wife and children successively deepened the impressions of his call to the ministry, and removed the earthly obstacles to his consecration to the work.

Having been licensed by the Greene Street Baptist church in Augusta, he entered Mercer University to study for the ministry in June, 1862, and continued there, diligently and successfully pursuing his studies, until his death in November, 1864.

In the meantime, his life was not that of a mere student. Many of the settled ministers having gone to the army as chaplains or missionaries, the churches at home called for the services of the younger men. Singleton was first called to serve the church at Friendship, then Macedonia, and afterwards at Shiloh, all in Greene county. To these churches he preached with acceptance and success, having been ordained in Augusta in January, 1863.

Rev. N. M. Crawford says: "My first acquaintance with brother Singleton was at a prayer meeting in Augusta, where I was favorably struck by his earnestness in prayer, and by the remark of brother Frank Swanson, at that time temporarily

supplying the church, 'He is the most spiritual member of the church.' His mind was good, rather solid than showy. His feelings were tender, his sympathies easily flowing, and, at the same time, deep, his faith strong, his hope firm, and his consecration unaffected and unfaltering. He was remarkable for what was called 'a gift in prayer,' of which an explanation may be found in a statement he once made to me, in the unreserve which marked our intercourse as instructor and pupil. Said he, 'I read from Paul, covet the best gifts, but I show unto you a more excellent way; and I thought there was nothing better for a child of God than to have nearness of approach to the mercy seat in prayer; and so I thought I would covet that, and ask God to give me the grace of prayer.'"

His death was caused by a violent attack of malignant bilious fever, which event occurred at the house of the venerable Thomas Stocks, from whom and his wife he received every attention, as, indeed, their house had been his home from his first coming to Penfield.

JONATHAN DAVIS.

In attempting to perpetuate the memory of the worthy dead, the author of this work has frequently been reminded of that scripture: "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." The material for a history of even the great and gifted—of men who occupy a large space in the public eye, and who exert a powerful influence while living—are often found to be exceedingly meager when they have passed away. Such is the case with reference to Jonathan Davis—one of the most gifted men the State has ever produced, and, for many years, one of the most popular and successful preachers. Though so little can be said of him now, it is deemed proper to record *his name* at least, on that roll of worthies, whose labors and sacrifices have done so much for the cause of truth and righteousness in the land.

He was born in Wilkes county, Georgia, in 1798, near the church called Clark's Station, and was a son of Rev. William Davis, whose name also appears in these pages. At what age he was converted we are not informed, though it is believed to

have been while he was yet young. He was baptized by his father, and soon thereafter commenced preaching. Soon after his ordination, he took charge of a small church in Elbert county, which had barely a nominal existence, and which had been on the eve of dissolution for years. A gracious revival was soon experienced, and the membership was increased to upwards of a hundred. About the year 1829, he became pastor of the church at Crawfordville, where he resided for years, and where the greatest success crowned his labors. The church enjoyed a succession of revivals, during which hundreds were converted and baptized. The blessed influence extended to the neighboring churches, which also experienced great prosperity. It is related of him, that he baptized sixty on a certain Sabbath morning at Bethesda church, Greene county. A Presbyterian lawyer took note of the time which was occupied in the ceremony, which was only fifteen minutes. He declared that, at that rate, the apostles could have baptized the three thousand on the day of Pentecost in one hour—"And he went on his way," still a Presbyterian. During a portion of the time of his residence at Crawfordville, he also served the Antioch and Sugar creek churches in Morgan county, in both of which his ministry was eminently successful. A gentleman informed the writer that he saw him baptize, on a certain Sabbath, at the latter church, upwards of seventy candidates, and the writer himself was present in a revival at the former church when he baptized more than eighty. There was no duty in which he delighted more than in administering baptism. Long before his ministry ceased, it was claimed that he had baptized upwards of three thousand souls, which was no doubt true.

The *temperance cause*, which, for a series of years, occupied much of public attention, and excited much interest, found in Mr. Davis an ardent friend, and an eloquent advocate. In fact, there was no cause involving the interests of his fellowmen, to the support of which he did not bring all the ardor of his nature and all the gifts of oratory, with which he was so highly endowed. He threw his whole soul into the support of the objects of our State Convention, especially the improvement of the rising ministry. His own educational opportunities hav-

ing been quite limited, he left nothing undone that would contribute to the advantage of the young ministers rising up around him. He accordingly made provision for the board and tuition of several young brethren at Crawfordville, where he resided, as will be seen by reference to the records of the State Convention. This arrangement was continued for some years. Among those who reaped the benefits of it was Jesse Moon, father of the Misses Moon, now missionaries in China, himself a man of no mean ability. While Mercer University was yet in its obscure and peurile infancy, struggling to maintain a mere existence, he traveled extensively to raise funds for its endowment, and to secure pupils for its halls.

He was of an exceedingly kind and catholic spirit. He was not a man of strife, but a man of peace. He delighted in being a peace-maker. The writer remembers several instances in which he labored for days, and labored successfully, to reconcile brethren who had been long estranged from each other; and then, how tears of gratitude would stream down his cheeks when he would see them once more united in the love of Christ.

About the year 1842, and before fanaticism had blinded the eyes and subverted the reason of our Northern neighbors, he visited that section, lectured, and had several public discussions on the subject of slavery. In Boston he had a debate with Nathaniel Colver, the chosen leader of the Abolitionists, lasting two days, at the close of which he took the vote on Colver, who was defeated on his own field, and that, too, by a large majority. At Hamilton, New York, the seat of their Theological Seminary, he had a similar discussion, in which he was also triumphant. Wherever he went, he received marked attentions from the most distinguished men of the country, and was spoken of in the highest terms by their leading journals.

He was a man of strong faith. "Have faith in God." A friend relates the following: "On one occasion I was at Mr. Davis' house when he returned from visiting a friend who was sick nigh unto death.' The attending physician and friends had lost all hope, and were standing about his bed, expecting that every moment would be his last. Under these circumstances Mr. Davis entered the sick chamber, asked a few questions and knelt in prayer, soon after which he left. Upon his

return home, I inquired about the sick man, and he replied in substance, 'He is very sick indeed, and I believe he would have died if I had not entreated the Lord that he might live. But I have faith that he has graciously heard my prayer, and feel assured that he will recover.' In a few days his expectation was verified, and he who was considered sick beyond recovery was restored to health. 'The prayer of faith shall save the sick.' He had other similar experiences in the course of his ministry."

In the year 1835, while yet in the zenith of his popularity and usefulness, he removed from Crawfordville, with several prominent families from the same region, and settled in the village of Palmyra, on Kinchafoonee creek, in Lee county. Here he spent many years in active ministerial labors, which were crowned with abundant success in founding and building up churches, and in giving the Baptists a prestige in that section which they have never lost. He received active sympathy and liberal support from the intelligent and pious men who emigrated with him to that region—the Janes', Mercers, and others of the same class—and from those who were brought into the kingdom through his instrumentality. Here, also, he raised a large family, many of whom, or their children, reside in South-western Georgia, and all of whom occupy respectable positions in society, and are faithful adherents of the faith so ably advocated by their worthy sire.

It would be pleasant to close this narrative here, but the truth of history demands that we go further. For several years, rumors, unfavorable to the moral character of Mr. Davis, obtained currency, and cast a dark shadow over his hitherto brilliant career. Under this state of things, he left Georgia and located in lower Alabama, but did not escape the troubles which had well nigh already crushed him. In his new home, other and similar rumors arose, upon which he was arraigned before his church, tried, and, upon what was believed by many entirely insufficient testimony, was excluded from the church and deposed from the ministry. He did not resist the authority of the church, nor attempt to produce a schism, nor draw off a party in his own support, as many other preachers have done, and as he, no doubt, could have done. *He submitted, trusting*

that a faithful God would one day wipe out the reproach thus brought upon his own cause, and vindicate the character of his servant.* (The then pastor of the church, Rev. Sanders Denard, afterwards missionary to Africa, was understood to be decidedly opposed to their action in his exclusion, and to have used all his influence to prevent it.)

Mr. Davis did not remain long a citizen of Alabama, but returned to Georgia and settled in his old neighborhood in Lee county. Years passed away—sad years to him—when the church in Alabama by which he had been excluded, of its own accord (and without any request from him or his friends,) reconsidered his case, rescinded their action in his exclusion, restored him to fellowship and to the ministry, and sent him written testimonials of these facts; upon which he was received into a church in the Bethel Association, (perhaps the church at Albany,) resumed the work of the ministry, lived several years in good repute, and was gathered, in his old age, as a shock of corn fully ripe into the garner of the Lord. He died in 1869.

It is not pretended that Mr. Davis was free from faults and foibles. Not many faultless characters are found on earth. But it is believed that *the testimony of his life* proved him to be a good man. If he had faults, let them be buried with him in the grave, and let his virtues only be remembered. If the Baptists were as careful of the reputation of their ministers as are other denominations, it may be that the dark cloud which overshadowed him for a time would have been dispersed before it was formed.

JESSE M. DAVIS.

The subject of this sketch was born in Wilkes county, Georgia, about the year 1808. He was the son of Rev. William Davis, whose history is also found in these records, and who had two other sons who were Baptist ministers. Jonathan and James, who were older than Jesse M. His father was a most interesting character, as may be seen by reference to his biography, as were also his brothers.

During his boyhood, Jesse M. Davis labored with his brothers on their father's farm, and the entire time he attended school

could not have exceeded twelve months. Possessed of a superior mind, and being of studious habits, in this brief period he acquired the rudiments of a good English education, which he continued to improve as long as he lived. He was endowed with a portly person, a commanding presence, a musical voice and ready delivery, and was altogether a most fascinating speaker. He had few equals as a conversationalist.

At what age Mr. Davis made a public profession of religion, the writer is not informed, but it is believed to have been in his early manhood. Upon leaving the parental roof, he engaged in the practice of law at Elberton, Elbert county. But he seems to have pursued this calling with but little ardor, and in a few years to have entirely abandoned it. It is probable this step was taken that he might devote himself to the ministry, as we find him, at the age of twenty-four, (and soon after his marriage to Miss Burton,) fully engaged in the sacred calling. By whom he was ordained, we have not been able to learn, but soon after his ordination he removed to Lee county, where he resided the greater part of his life, and where he accumulated considerable property by farming. He was considered as belonging to the class of "respectable planters." He was married three times. Of the fruit of his first marriage, Mrs. Weston, of Dawson, and Mrs. Swann, of Blakely, are yet living. By his second wife, Mrs. Elizabeth Gilbert, he had only one child, R. W. Davis, a highly respectable lawyer, of Blakely. By his last wife, Mrs. McGooldrick, he had no children.

His home in Lee county was known as *Pleasant Level*, and is remembered by many as a most delightful retreat, not only on account of its ample appointments, but especially for the noble christian hospitality with which its visitors were ever entertained. Though often urged by his friends to allow his name to be used for worldly offices, he invariably declined, feeling that he already occupied the highest position to which a mortal can attain—that of an *Ambassador for Christ*.

In 1858, he removed from Lee to Decatur county, where he resided during the war, and by the results of which he was rendered very poor. He bore this reverse of fortune in such a spirit as might have been expected in a man so eminent for piety.

Soon after the close of the war, under an invitation from the church at Blakely, Georgia, he became its pastor, where he died and is buried. Among other things that were true of him, the following are deemed worthy of special mention as being characteristic: That he never received remuneration for ministerial services until his private means were swept away by the war and he was left almost penniless; that he never had a personal falling out with any one, in the church or out of it; that he never indulged in bitter sectarian controversy, and was beloved by christians of all denominations; that though he denounced sin, he never denounced sinners. He was ever persuasive in manner, kind in spirit, and was eminently successful in winning souls to Christ.

After a long and painful illness, borne with the greatest christian fortitude, he died August 14th, 1868. Some hours before his departure he blessed and bade adieu to his family, and announced his readiness for the summons to the other shore. The following brief extracts from a letter by his daughter, Mrs. Swann, to her sister, Mrs. Weston, will give a faint idea of the manner of his death: "For a month preceding his departure, he suffered more than tongue can tell or pen describe. His body was much swollen from dropsy, his breathing painful and difficult, and his back and hips terribly ulcerated. Thus he lay for many long and dreary weeks, suffering more, as it seemed to me, than it was possible for human nature to endure. Yet his hope of speedy deliverance never failed to give him comfort, and his faith in the Lord Jesus grew firmer and stronger to the end. Often, when his extreme sufferings would cause his face and body to be covered with great drops of cold, clammy sweat, he would call upon me to read the scriptures to him, which he would repeat after me, adding exclamations of praise and joy. He would frequently repeat stanzas of hymns, and only the day preceding his death he repeated over and over several times, with apparent pleasure—

'Farewell, vain world, I'm going home,
My Saviour calls, and bids me come.'

"One night he lay for hours in the most awful agony of pain. I sat by him, holding his clammy hands in mine, and watched

his torture until I felt my heart would break. Yet there came from his pale, trembling lips these words, 'My Lord, and my God!' 'My Lord, and my God!' as if his poor soul was struggling through the billows to get nearer to his Saviour. When somewhat relieved, he said, 'Thus much, and ten-fold more, am I willing to suffer for His dear name's sake. I would not exchange the peace of mind which I have, to be at ease and dwell in all the splendors of earth.' Though sometimes delirious, he never lost sight of the Saviour, whose name was almost constantly on his lips." He often prayed, and requested his friends to pray that he might pass away without pain or struggling. His desire in this respect was granted, for his death was instantaneous, and without the slightest spasm or contortion.

Thus passed away a good man, who was greatly beloved by all who knew him, leaving behind a character, of which his posterity will never have cause to be ashamed, and an example worthy of being followed by all men.

JOSEPH POLHILL.

Rev. Thomas Polhill, the father of the subject of this notice, was born in Chatham county, Georgia, January 12th, 1760, and died in Burke county, in 1814. His mother was a native of Savannah, whose maiden name was Mary Anderson, and who died in Effingham county, in 1804. *Joseph Polhill* was born at Newington, Effingham county, April 2d, 1798. Though somewhat wild and dissipated in early life, he was a chosen vessel of the Lord, and, having obtained a good hope through grace, he was baptized into Hopeful church, Burke county, in November, 1829, by Rev. Joseph Huff. Very soon after his baptism, he began to proclaim the glad tidings, to the astonishment of many who had known his previous manner of life, and even of some of his own kindred, who it seems could not have faith in the great change which had been so suddenly wrought in him. Yet so mightily did the Word prevail in his hands, that his ordination was soon called for, and he was set apart to this work by a presbytery, consisting of Revs. Joseph Key and Joseph Huff, at Friendship church, Richmond county, in November,

1832. He was married to Miss Julia J. Guion, at New Rochelle, New York, in 1819.

His labors were confined, in the main, to the bounds of the Hephzibah Association, of which body he was clerk for nineteen years in succession, and was its moderator at the time of his death. From a book of memoranda, kept by himself, the following facts are gathered: That he performed nine hundred and twenty-seven baptisms, assisted in the constitution of five churches, and in the ordination of six ministers, and of nineteen deacons; that he pronounced the marriage ceremony fifty-three times; that the first person he baptized was his wife, and that he subsequently baptized four of his children, one brother, one sister, two sons-in-law, one daughter-in-law, and several nephews and nieces. He drove his favorite old horse, Buck, twelve years, and his estimate of the number of miles traveled was eighty thousand.

He had two sons and four daughters, all of whom are living, and are consistent members of the Baptist church. Both his own sons are deacons. His wife, a most excellent and intelligent lady, died in Burke county, in 1863. The following letter from her to her son, Dr. John G. Polhill,* will give some insight into her character, and is an affecting description of the manner of his death:

“BURKE COUNTY, December, 4th, 1858.

“*My Dear Son:*

“What can I say to you? My heart is full almost to bursting. Your father—your precious father, is gone! and if I did not feel the blessed assurance that he is now reaping the reward of his labors, I should sink under the weight of this bitter stroke. Oh, how blind I was that I did not see that he had a premonition of this! He told me on Monday night that he felt as if he had preached his last sermon, and when I asked why, he said that when he was preaching on Sunday night he had such an overwhelming sense of the goodness of God, he was completely lost in the immensity of his fullness. ‘Oh, mother, said he, it was all God, nothing but God!’ On Tuesday morning about five o’clock, he asked me if I was awake, I told

*Now a preacher.

him that I had been for some time, but, supposing him asleep, I had kept quiet. He requested me to arise, and we kneeled on the bed, when he prayed for me that I might be sustained in every trial; then for each of our children by name; then prayed for his churches and friends, and offered a most fervent petition for sinners. He staid in the house most of the morning, but, when he was out (about the premises,) the negroes say he was singing all the time, which was an unusual thing for him. At dinner I mentioned a sermon I had been reading, which, at his request, I handed to him. He read it, making comments on it as he proceeded. He had promised to preach for the Baptists in your brother's neighborhood on the 26th of November, which made it necessary he should leave home on the day previous. I remarked I regreted his having to travel on thanksgiving day. He answered, 'never mind, mother, I can keep thanksgiving in my heart on the road.' Your brother told me the congregation was so large they had to repair to the campground for accommodation. And they were so much pleased they made him promise to preach for them again on Christmas day. Saturday he preached twice in Louisville, and was again unanimously called to the care of the church for next year. Sunday forenoon a licentiate preached for him, and he followed in an exhortation which sister Batty (who came 'hoping to see his dear face once more,') told me was the best she ever heard. In the afternoon he lectured the colored congregation, and at night he preached to a crowded house, from II. Corinthians, v. 20: 'Now, then, we are ambassadors for Christ,' etc.

"The foregoing circumstances cause me to think that he had a premonition that his course was about to end. When he had finished reading the sermon above alluded to, he took up a religious paper, when I left the room. He soon went to the gin-house where the negroes were at work, and in fifteen minutes I heard them screaming, 'Master is killed!' (He had fallen from the scaffold, causing a laceration of the spinal marrow, which resulted in death.) When I reached him he said, 'I know you, my darling; be composed, my back is broken, and my intestines are loose.' We placed him on a couch and brought him to the house. After he was laid on the bed, he said he did not suffer any pain except in his left arm. We rubbed it sev-

eral times with liniment, and he complained of it no more. His physicians (among whom was Dr. Miller, his son-in-law,) were convinced, from the first, that his injuries would prove fatal. When we were around his bed, he said to me, 'Mother, let us hold one another's hands to the last.' He looked at the children and said, 'All here except our first-born. Tell my dear John that I have fought the good fight.' He retained his reason and speech to the last, and said to a good brother that his hopes were so bright as almost to alarm him. When brother Tom Key took leave of him, he said, 'Farewell, brother Tom; I hope to meet you on the banks of deliverance.' Old brother Key came to see him, and prayed with him. Your father asked him if he thought it possible he could be deceived, seeing he felt the presence of his Saviour so gloriously, and had such evidences of his acceptance. Brother Key assured him he had confidence that he was not deceived, which seemed to gratify him much. Frank Carswell staid with him the last night he lived. He knew him as soon as he spoke. Said to him, 'I am going home, Frank; there is not a cloud between me and my Saviour.' He asked how late it was, and being informed it was past eight, he raised his clasped hands and exclaimed, 'Oh! my gracious Master, when will the hour come!' Then closed his eyes and lay two or three minutes, opened them again, and looking at me, said, 'Be composed, they are making preparations;' closed them for the last time, *and was gone*, without a groan or a contortion. A most angelic smile rested on his dear face till it was hid from mortal gaze. His body lies in the field in front of the house. His old horse, Buck, and his gray drew him to his last resting place. His friends from far and near, old and young, came to his burial. Old brother Key performed appropriate services in the house, and brother Palmer prayed at the grave.

"But, O, my son, when our married children and their families left me, then did I feel my loneliness. And when the hour came to surround the family altar, and he who had always offered the sacrifice was gone, it was almost more than I could do to read the scriptures and kneel in his accustomed place to implore God's blessing and protection."

This excellent woman kept up family worship as long as she

lived, unless confined to her bed by sickness, proving herself, as she had ever done, worthy to have been the wife of this most devoted and useful minister of Christ. With the influence of his example upon her, she could hardly have done otherwise.

It had been his custom not only to attend family worship morning and evening, but also whenever he was leaving his family for any length of time, they were assembled for special prayer, and were thus left under God's immediate protection.

Mr. Polhill was a strong and consistent advocate of the temperance cause. From the hour of his conversion, he abstained altogether from intoxicating drinks. In his last illness, one of his physicians offered him brandy. He looked him steadily in the face and said, "Doctor, will you, as a physician, say this is necessary to save my life?" The doctor replied that, as an honest man, he could not say so. "Then," said he, "doctor, take it back; I cannot violate the promise I made to my God many years ago, when he converted my soul."

He was of a stout, heavy build, somewhat bordering on corpulence; of a pleasant, open, honest countenance, and of a kind, fraternal, benevolent spirit. He loved his friends, and no man in turn was more beloved than he. They ever found a cordial welcome in his hospitable mansion, and with his intelligent family, and he knew how to make himself at home with them. His mind, though not of the first order, was of sufficient clearness, depth and power to render him a forcible and successful preacher of the Word. His education, though neither thorough nor extensive, was sufficient to qualify him for the business of life, and for great usefulness in the church. He belonged to the class of *medium men*—far the most useful class, whether in the church or in the world.

THOMAS U. WILKES.

During the author's pastorate in Macon, Georgia, in the spring of 1831, T. U. Wilkes, his mother and sister presented themselves before the Conference with letters of dismission from a church in South Carolina, of which State he was a native. He was then about twenty years of age. His father, *en route* from South Carolina to Alabama, finding the roads in an almost

impassable condition, concluded to stop near Macon until such time as he could prosecute his journey to better advantage, which he did the ensuing winter. Being a mill-wright by trade, he and the subject of this sketch undertook the erection of a mill on Walnut creek, three miles above Macon, for the brothers Austin and Thomas Ellis. Those excellent men ever after held T. U. Wilkes in the highest esteem. Indeed, a cordial friendship then sprang up between them which lasted throughout their lives.

He had been "*licensed*" by his mother church in South Carolina, and, though his education was quite limited, and his appearance, on the whole, ungainly, yet such was his thirst for knowledge, his fervid zeal, and his unostentatious piety, as to give strong hope of future usefulness. With this hope, the writer encouraged him to attend school at least two years, and pledged his own lean purse for his support, should such a resort be necessary. The project for starting Mercer Institute was then on foot, but Wilkes had no time to lose. So, at the instance of the writer, Rev. A. Sherwood, then residing near Eatonton, Putnam county, agreed to receive him into his family and give him his board and tuition, on condition that he would work half his time. With this condition he faithfully complied, working at his trade, (that of a carpenter,) in the field, or wherever his services were required. This arrangement lasted only one year, and the following winter, (the second Monday in January, 1833,) Wilkes was one of the "faithful few" who were at the opening of Mercer Institute. Here he continued two years or more, having acquired a very respectable knowledge of English and Latin; and when he retired from the institute, he carried with him the respect and confidence of Rev. B. M. Sanders, the principal, than whom there have been few better judges of human nature. This was also true of Rev. Dr. Sherwood, it being well known to the writer that Wilkes was ever afterwards held in high esteem by those great and good men.

Upon leaving Penfield, he was invited by the executive committee of the Central Association to become their missionary. Lot Hearn, of Putnam county, furnished him with a horse, and also a home at his house. Solomon Graves, of Newton county,

also offered him a home, so the missionary neither lacked friend nor homes. In the course of that year he married a Miss Graves of North Carolina, a relative of the Graves family, of Newton county; one of the most respectable and influential families in the State. With his wife, a most excellent woman, he received a handsome property, so that, in his circumstances, henceforth though not affluent, he was quite independent. Yet this improvement in his worldly condition did not divert his attention from the great work of the ministry. To this work he devoted his best energies, with unwavering fidelity, while he remained in this State, and, as far as is known, to the end of his earthly career. He resided in Eatonton, and preached there and to contiguous churches for several years. He was an earnest preacher, zealous and persevering, and was eminently successful in building up his churches. Indeed, he was considered by many worthy of being ranked in the first class of preachers in the regions where he labored.

Having been invited by the First Baptist Church in Atlanta to become their pastor, he removed to that city about the year 1852. Having lost his first wife while at Eatonton, he married an interesting lady of South Carolina. In Atlanta he was the same zealous and indefatigable minister that he had ever been, and many were "added unto the Lord." His case strikingly illustrates the fact, that want of early education, even though coupled with personal disadvantages, (for Wilkes had a harsh, grating voice, especially in its higher keys,) need be no obstacle to great usefulness in the ministry. About the period of the breaking out of the late war he removed with his family to the State of Arkansas, where he died at about the age of fifty-four. The writer calls to remembrance the last brief interview we ever had: *It was so brief and so sad.* After the storm of war had burst upon the country, he was passing down the Central Railroad one night for the purpose of preaching to the soldiers around Savannah. In passing Gordon, he stepped out on the platform, when Wilkes, who was passing up from his old home in Putnam, hearing his voice in the dark, recognized it and came to him. A few hurried words—a cordial grasp of the hand—a mutual "God bless you!" and the friends of many years parted, to meet no more on earth.

Since the foregoing was written, the following additional facts have been furnished by Rev. W. H. Robert, of Arkansas, viz: That Wilkes moved from Georgia to Phillips county, Arkansas, in 1861, and settled on a farm near the town of Trenton. During the war, like most of his neighbors, he suffered the loss of all his earthly goods. He remained at home attending to his business, promoting the general good of the community, encouraging the hearts of the desponding, and preaching to his churches as usual. By much patience and perseverance he was enabled to keep up his appointments regularly, and some of his largest congregations were had during the war. For feeding his brother-in-law, a Confederate soldier, he was arrested and treated with great indignity, and his farming implements, stock and household furniture either destroyed or taken away. He preached at Trenton, Blackfoot and Spring Creek churches in Phillips county, and occasionally to Concord and Salem churches in Monroe. His last days were spent in preaching the gospel, the work he loved so well. In a meeting of several days at Salem church he became much exhausted, and having rested at home only one night, he began a similar meeting at Concord church. He had labored here about a week when he was stricken down by disease, which in two weeks terminated his earthly career. Brother Robert says, "He was conscious to the last. Not two hours before his death, being informed of his condition by his wife, he exclaimed, '*I know it—Thy will, oh God, be done!*'" This was his last utterance—"*Thy will, not mine, be done!*" This event occurred in the neighborhood of Concord church, August 12th, 1865. He left a wife and five children, one of whom, Luther, is a theological student at William Jewell College, Missouri. He was a native of Marlboro' District, South Carolina, was born in 1816, and died as above stated.

ADIEL SHERWOOD, D. D.

Though this venerable brother is yet living, and remarkably active and energetic for one so advanced in years, (for he is now, 1874, in his eighty-third year,) yet the history of the Baptists of Georgia would be very incomplete without a sketch of

his useful life. When he returned to the State in 1857, it was with the intention of spending the remainder of his days among us. But his little farm in Butts county was in the track of Sherman's army, and he and his helpless family were stripped of all they had about them, which rendered his return to Missouri, where he had some property remaining, necessary.

He was born at Fort Edward, New York, on the east bank of the Hudson, forty-five miles north of Albany, October 3d, 1791. [His father, Colonel Adiel Sherwood, was an officer during the revolution, was twice in command of Fort Ann, and was with Washington that cold winter at Valley Forge.] He was baptized by Ebenezer Harrington, and commenced the study of the classics at Granville, November, 1810, under Dr. Salem Town, who was in charge of Powelton Academy, in this State, in 1822 and 1823; entered Middlebury College at Town's suggestion in 1814, and in 1816 he went to Union College, Schenectady, near his home, where he was graduated in 1817. His graduating speech was a poem styled "The Battle of Niagara."

He began to teach school in 1811, and taught, more or less, until 1858, when he had charge of Marshall College at Griffin. His knowledge of elementary books was so perfect that he could repeat (give him the first word or line,) most tables or chapters in those books, also most of Watts' psalms and hymns. He was at Andover Theological Seminary parts of 1817 and 1818, and studied Hebrew under Professor Stuart.

In October, 1818, he arrived in Savannah, where he preached his first sermon, and taught the Academy at Waynesboro, Burke county, during the ensuing winter. He was *ordained* at Bethesda church, Greene county, in March, 1820, by a presbytery consisting of Mercer, Reeves, Roberts and Mathews, and was pastor of Bethlehem church, near Lexington, in 1820 and 1821. In May, 1821, he was married to Mrs. Early, relict of Governor Peter Early. He and Jesse Mercer aided in organizing the Baptist church at Greensboro, in June, 1821, of which he was pastor eleven years in succession. In April, 1823, he attended the General Baptist Convention of the United States, and in the summer of the same year he and Mr. Mercer visited the Mission Station at Valley Town, North Carolina. In 1820 and 1821 he was missionary of the Savannah Missionary So-

ciety, in Pulaski, Laurens and other counties in that region. In October, 1820, he prepared the resolution which was offered in the Sarepta Association, at Ruckersville, by Charles J. Jenkins, father of ex-Governor Jenkins, which resulted in the formation of the Georgia Baptist Convention, (or General Association, as it was first called,) at Powelton, in June, 1822. Having lost his first wife, he was married to Miss Heriot, of Charleston, South Carolina, in May, 1824.

In 1827 he took charge of Eatonton Academy, Putnam county, and at the same time preached to the churches at Eatonton, Milledgeville, and Greensboro. Was pastor at the former place ten years, and, during a portion of that time, rode forty miles and back monthly to preach to the newly constituted church at Macon. He also had under his instruction a few theological students. In the Georgia Baptist Convention at Big Buckhead church, Burke county, in 1831, he made the motion for a theological institution, which finally culminated in the establishment of Mercer University. As the project was not pushed forward with such energy as met his views, he started a small manual labor school on his farm, two miles north of Eatonton, early in the year 1832; which, however, he discontinued so soon as Mercer Institute got into operation.

He was several times a delegate from Georgia, in the Baptist Triennial Convention of the United States, in 1829, in company with Dr. Manly of Charleston; in 1832, with Hon. Thomas Stocks; and in 1835, with Jesse Mercer. He also aided in the formation of the American and Foreign Bible Society, in Philadelphia. He was elected to a professorship in Columbian College, District of Columbia, in which position he labored two years; and in 1838, returned to Georgia, and entered upon the duties of professor of sacred literature in Mercer University. He remained here only some three years, when he was called to the presidency of Shurtleff College, Illinois. While in Georgia, he was several times appointed by the Governor one of the board of visitors to the State University.

His connection with Shurtleff College was continued several years, during which time the degree of Doctor of Divinity was conferred upon him by Dennison University at Granville,

Ohio. While in the West, he served, for a time as President of the Masonic College at Lexington, Missouri. He also succeeded the lamented and indefatigable Isaac McCoy, as secretary of the American Indian Missionary Association, in which capacity he visited the Mission Stations West of Fort Towson, and also in Kansas Territory. In 1822, he removed to Cape Girardeau, Missouri; but rheumatism compelled him to return once more to Georgia, which he did in 1857. He took charge of Marshall College, with which he was connected until called to the pastorate of Griffin church. He resided in that city several years, which he at length left for his farm in Butts county, where, as already stated, he was broken up by the Yankee army in its victorious (?) march through the State in the fall of 1864. He and his family struggled against want until the following September, when they returned to Missouri and settled in St. Louis, where they now reside.

Dr. Sherwood has ever manifested a fondness for literary pursuits and employments. He has written and published much. His "Gazetteer of Georgia," which has passed through several editions, with improvements, first appeared in 1827. It is an excellent work of the kind, and contains much valuable information nowhere else to be found. His "Jewish and Christian Churches" is concise and comprehensive, and is *conclusive* upon the subject of which it treats. His "Notes on the New Testament," an invaluable contribution to our religious literature, was first issued in 1856, and has passed through four editions of five hundred each. He was engaged on this work many years, and it is, perhaps, the most important he has ever published. Quite a number of his sermons have been published by request of those bodies before whom they were delivered. And then he has contributed hundreds, if not thousands, of articles for magazines, reviews and other papers in all parts of the land, and on all sorts of subjects affecting the welfare of mankind, and especially the interests of the cause of Christ. It would not comport with the design of this work to go into a detailed account of these productions of this laborious servant of Christ.

As a preacher, Dr. Sherwood is ever *systematic, concise and pointed*. To those accustomed to hear him, it would seem that

he could not be otherwise. In early life he was somewhat given to *controversial preaching*, in which he sometimes indulged in a degree of asperity of language towards his opponents. Later in life he has pursued a different course, and the writer has heard him express regret for what he considered unwise and unprofitable in this particular. His long life has been eminently a *laborious* one. He has not eaten the bread of the idler. Whatever his hand has found to do, he has done with his might—not for worldly gain, for, be it recorded to the reproach of those who have enjoyed the benefits of his preaching, he has been paid, on an average, only about *one hundred dollars* per annum during forty years of his ministerial career. Of course he has had to support his family by teaching, farming and other means, in all of which he had been successful. He now resides in St. Louis, Missouri.

He has been eminently successful in winning souls to Christ, and few men are more efficient in seasons of revival than he. The *great revival* of 1827 and 1828 commenced under his ministry at Eatonton. Thence it extended to the session of the Oculgee Association at Antioch church, Morgan county, where hundreds were converted, (among whom was the celebrated John E. Dawson,) and thence the blessed influence was carried by the delegates, ministers and visitors throughout all the interior counties, whence it spread to the remotest parts of the state, resulting, in two years, in the hopeful conversion of upwards of fifteen thousand souls.

HENRY COLLINS

Was a native of Jackson county, Georgia, where he was born February 20th, 1798. The poverty of his father prevented him from affording his son a liberal education, so that he attended school only long enough to acquire a knowledge of the rudiments of the English language. At the age of about twenty-five, he obtained hope in Christ and was baptized into the fellowship of Sharon church, Henry county, Georgia. He was *licensed* to preach in February, 1835, and was *ordained* in January, 1836, by a presbytery consisting of A. Sherwood, W. A. Allaway and J. H. Campbell. Soon after his ordination he

removed with his family to Cobb county, which was then frontier country, inhabited by Indians and hunters. In this neighborhood there were only two professors of religion, a Methodist exhorter and a Hard-shell Baptist. But the zeal of this humble yet faithful man of God soon found places for preaching and people to preach to. As the country was totally destitute of meeting houses, he called the settlers together in private houses, under bush arbors, and frequently under the shades of the primeval forest trees; and with such heavenly unction did he deliver the gospel message, that hundreds were soon brought to a saving knowledge of Christ, who were baptized and constituted into churches. Meeting houses soon sprang up as if by magic, and "the wilderness and the solitary place" was literally "made glad." He labored in that field about twenty-five years, and was instrumental in accomplishing incalculable good. Frequently, during the summer and fall months, he would be engaged in revival meetings almost incessantly, preaching day and night, and baptizing hundreds. On one occasion, during a period of three months, he attended meetings regularly, with an intermission of only one day and two nights, during which time he baptized seventy-five souls.

Sunday-schools and the temperance cause found in him a consistent and ardent supporter and advocate. Indeed, there was nothing calculated to promote the best interests of his fellow-citizens that did not receive the whole weight of his influence, which, though an extremely modest and unpretending man, was generally controlling in his field of operations. Of course, such a man could not do otherwise than command the respect and confidence of all who knew him.

In September, 1859, he contracted a violent cold while laboring in a meeting at Holly Spring church, Cherokee county, which resulted in chronic pneumonia, and which finally terminated his useful life. The following winter he withdrew from the field of labor which he had cultivated so long and so successfully, and located in Dooly county, in the hope, perhaps, that a warm climate might improve his health. But he was able to preach but few times in his new field of labor, on account of the diseased condition of his lungs. It would seem that the Lord had given him warning of his approaching end.

as several months before his death, while yet able to ride about the neighborhood, he was often heard to say that his work was done. Several times he said to his family that Paul's declaration (Timothy, iv. chapter, 6, 7, 8 verses,) rested with great weight on his mind: "For I am ready to be offered, and the time of my departure is at hand," etc. He lingered for months, enjoying the brightest evidences of his acceptance with God, and finally fell asleep in Jesus on the 5th day of June, 1860, in the sixty-third year of his age.

The Noonday Association, at its session in 1861, thus notices his demise: "We also notice the death of one other minister, who, though not a member of our body at the time of his death, yet his name and labors are so intimately connected with the Baptist cause in this section of country, that we cannot refrain from mentioning him: We refer to your former moderator, *Rev. Henry Collins*, a man who lived in your midst for many years; whose voice has been heard in nearly every Baptist church, and in almost every nook and corner of this part of Cherokee Georgia. He 'bore the heat and burden of the day.' 'He went forth weeping, bearing precious seed.' God abundantly blessed his labors, and hundreds still live to testify that he was the favored instrument in the hands of God in bringing them to Christ. He was eminently a man of prayer; and, not only in his waking moments, but sometimes in the stillness of the night, gave the families with whom he tarried been awakened from their slumbers by his unconscious, though fervent appeals to a throne of grace for some poor lost sinner. He was a good minister of Christ, and, though not great in the estimation of the world, yet was he blessed of God, and loved and honored by his brethren. Like a shock of corn, fully ripe, has he been gathered into the garner of the Lord, that he may rest from his labors, and so that his works may follow him." A noble testimonial to a worthy man!

His doctrinal views were moderately Calvinistic. As a Baptist, he was liberal, but decided. In person, he was above the ordinary height and weight, of a benign countenance, musical voice, persuasive manner and grave deportment. His influence good, in Cherokee Georgia, will not soon be lost.

JAMES WHITTEN.

This worthy and useful minister of the gospel was born in Spartanburg District, South Carolina, January 26th, 1785, and died in Columbus, Georgia, the 17th of November, 1859, in the seventy-fifth year of his age. He was married in 1809, to Mrs. A. E. Thompson, a devotedly pious lady, whose influence tended to strengthen religious impressions of which he was already the subject. But the cares of his family and other worldly interests predominated for a time. Before he had attained his thirtieth year, he was elected to a seat in the Legislature of his native State, and at other times he held other important offices of honor and trust, conferred upon him by his fellow-citizens.

About this period of life he had severe struggles of soul. Worldly honors and successes failed to satisfy the longings of his immortal nature, though attained by honorable means, and in part to gratify the wishes of his friends. In the thirty-second year of his age, he obtained pardon and peace through faith in Christ.

After having experienced much distress and perplexity as the subject of a public profession of religion for six months, he finally united with the Baptist church at the Cross-roads, Greenville District, South Carolina, and was baptized by Rev. N. Jackson.

He henceforth relinquished the world, and devoted himself to the work of doing good. To honor God and relieve the wretchedness of suffering humanity, engaged all the energy of his being. Every good and benevolent enterprise received his hearty support. He was licensed to preach in March, 1815, and after laboring with much acceptance for nearly two years, in December, 1825, he was ordained at the request of the church with which he first united. That winter he removed to Hall county, Georgia, and soon thereafter became the pastor of Yellow creek church; and giving himself almost entirely to the ministry during the ten years of his residence in that neighborhood, he was greatly blessed in his labors of love. His name is, even to this day, like a household word in the circle in which he moved in those days.

The loss of his first wife about this time, the mother of ten children, was an irreparable loss. Soon after this sad event, he removed to the neighborhood of Whitesville, Harris county, where his ministry was also highly appreciated, and where many recognized him as the instrument of their conversion. Here he married a second time, and here, also, his second wife died. After her decease, he removed to Columbus, and spent his remaining days in the family of one of his daughters. In this field of labor, by his unostentatious piety and untiring devotion to the work of his divine Master, he secured the warmest christian affection of all his associates, and the respect of the entire community. As a missionary among the factory population, and the pastor of the African Baptist church, he was eminently useful.

During the thirty-eight years of his ministry, he baptized upwards of one thousand professed believers.

Having accomplished his work, in accordance with a prayer which he frequently uttered, he was "gathered as a shock of corn fully ripe," and "died in sight of heaven," at peace with God and all mankind.

He was "a good man, and full of the Holy Ghost and of faith." No act of his life did he ever bring reproach on the cause of Christ. On the contrary, he glorified Him in all things. Few men were more familiar with the sacred volume, or could wield the weapons of warfare which it furnishes, more effectively. Verily was he "a good minister of Jesus Christ."

MARLIN ANSLEY

Was born in Warren county, in this State, in 1802, where he grew up to manhood. In his twentieth year he was baptized into the church at Union, by Rev. Winder Hillsman. Though pressed with the duty of preaching from the dawn of his religious life, owing to excessive timidity and a deep sense of unfitness for the sacred calling, he was restrained from participating in the work for several years. In the meantime, he had married a Miss Johnson, and had removed to Crawford county. Here he was soon licensed to preach, and continued labor as a licentiate for ten years. In 1835 he was called to

ordination by Salem church, of which he was a member, and was set apart by a presbytery consisting of Jonathan Neal and Joshua Rowe.

The mission question, or, rather, opposition to the cause of missions, produced much dissension and division among the churches in those days. The Salem church, of which Mr. Ansley was a member, separated into two parties, the anti-missionaries being in the majority. He took sides with the minority, and, though the meeting-house was on his own land, to which he held a legal title, he peaceably withdrew with the minority and joined with others in constituting a new church known as Liberty Grove, which was subsequently removed to Knoxville, the county site. Of this church he continued member until his death, which occurred in August, 1850.

Mr. Ansley took an active and prominent part in the formation of the Rehoboth Association, one of the most liberal and efficient bodies in the State. In this connection he co-operated heartily with Jacob King, John H. Clark and Hiram Powell, now deceased, and with Tharp, Wilkes and others still living in prosecuting missions both at home and abroad. His talents were not above mediocrity, and he was but little known beyond the bounds of his own Association; yet it is confidently believed he was "a chosen vessel" for bearing richer supplies of grace than many whose fame has spread throughout the land. No man ever maintained a reputation freer from reproach, and none, perhaps, ever adorned their profession by a more godly and pious life.

His death was, of course, peaceful. He sunk into the grave like "a shock of corn fully ripe," leaving all who were permitted to witness his departure exclaiming, "Let me die the death of the righteous, and let my last end be like his!"

ROBERT FLEMING.

The subject of this brief sketch was born in Warren county, Georgia, August 3d, 1797. His father, Samuel Fleming, was a native of Ireland. His mother was a Grier, and was a near relative of Robert Grier, the author of "Grier's Almanac," so well known to the people of Georgia.

From early childhood Mr. Fleming exhibited much fondness for books, and the first quarter of a dollar he ever earned was used in purchasing "Webster's American Spelling Book," which was preserved with great care, and was finally given to a female relative and was used by her as her first school-book. During the war of 1815, he commenced teaching school at the early age of seventeen, which business he pursued most of his life. He was considered an excellent English scholar and a good teacher.

It was in 1820, under the preaching of Rev. James O. Andrew, (afterwards Bishop Andrew, of the Methodist church,) that Mr. Fleming became fully awakened to a sense of his lost condition as a sinner. It was at a camp-meeting in Columbia county. The text was, "And I saw the dead, small and great, stand before God," etc., Revelations xx. 12. We give his *christian experience* in nearly his own words: "He was sublimely eloquent, and it was this which first engaged my attention. But his reasoning seemed to me irresistible. I had often heard, and verily thought, that infants came into the world holy. Why, therefore, thought I, should they be judged? But he made it appear conclusively that they were 'born in sin,' 'born under the law,' and that none but Jesus Christ, who was 'made of a woman,' 'made under the law,' could redeem them that are under the law. The necessity of a divine mediator, of a divine atonement, of a divine righteousness—the righteousness of God in Jesus Christ—was most powerfully presented. I felt that I was entirely unfit to appear before God in the judgment. I was without God and without hope. The discourse was so deeply impressed on my mind, and my feelings were so much agitated, that during the afternoon it seemed as if some one was following me, wherever I went, with the words, 'Hear him! hear him!' It seems to me strange to this day, yet it is true, that I did believe Andrew could explain the way of salvation, and that I could learn it from him, as if it were a mathematical problem. *The putting forth of mental effort*, I thought, is all that is necessary in order to become a christian. Oh, how completely has sin *put out* the knowledge of divine things in the soul! How lost, how ruined by the fall!

"Rev. William Capers (afterwards Bishop Capers,) was ap-

pointed to preach on Monday, to be followed by Andrew, in exhortation. And I waited with great anxiety for Capers to close, that I might hear Andrew again, as the words 'hear him! hear him!' still seemed to sound in my ears. I had seated myself conveniently for hearing to advantage, and when Andrew rose to speak, I rose, also, that I might have a good view of him. *In the act of rising*, I thought I was on the very threshold of salvation; that Andrew would make all plain, and that *I should be a christian*. But I had scarcely risen to my feet when this impression swept away all hopes of the kind, '*You are a lost sinner; none but God, who made you, can save you!*' At that moment I turned from Andrew, and all created help, to God for salvation. The voice, 'hear him!' was now hushed, and 'God be merciful to me a lost sinner!' came in its stead. In an agony bordering on despair, I sat down, and, bowing my head, I wept bitterly. Language is inadequate to describe my feelings. A pious friend, sitting by my side, inquired, 'Do you feel that you want to be a christian?' I could not reply, but throwing myself on his lap, I was overwhelmed with the deepest emotion. Mr. Andrew, and other Methodist and Baptist friends, Mr. Sanders (afterwards Rev. B. M. Sanders,) among them, gathered around, manifesting the kindest sympathy for me. Mr. Andrew made special prayer in my behalf; yet it was not until some months later that I fully embraced Christ Jesus as my Saviour, and was enabled to leave all my interests for time and eternity in his hands."

It was by searching the scriptures, especially by reading prayerfully the 6th chapter of Romans, that he, though brought up a Presbyterian, became convinced of the truth of Baptist sentiments. In June, 1821, he was baptized into the Union church, Warren county, by Rev. Winder Hillman; in November, 1827, was licensed to preach the gospel, and in 1830, was ordained at Warrenton by B. M. Sanders, J. P. Marshall, E. Perryman, J. H. Walker and Jonathan Davis.

His limited circumstances and the wants of a growing family rendered it necessary that he should devote his attention during the week, throughout nearly the whole of his active life, to the business of teaching. His labors in this respect were dispensed mostly in Warren, Meriwether and Talbot counties.

Yet, as he had opportunity, he preached laboriously and successfully. Few men of his day were so particular in the preparation of their sermons. He frequently wrote them out in full, which not many ministers of that day had either time or inclination to do. Several were published, which were very creditable productions.

Mr. Fleming was the author of several small works, among which may be mentioned "John's Baptism," and the "Life of Rev. Humphrey Posey." He also published the "Georgia Pulpit," a collection of sermons—a valuable work. His "Elementary Spelling Book," published during the war, had a fine sale, and was very popular.

He was married three times. His first wife was Elizabeth Gunby, his second was Charlotte D. Sherwood, (a sister of Rev. Adiel Sherwood,) and his third Mrs. R. A. Harris, widow of Dr. Bennet Harris, of Jefferson county. They were all excellent persons.

Mr. Fleming is still living, (in Thomas county, Georgia,) is in good health, and is in his seventy-seventh year. No man is more deserving of public respect and confidence than he. It is not very creditable to the denomination that men of his years and in his depressed circumstances, are not better sustained.

WILLIAM NEWTON.

This highly gifted man was born in Warren county, Tennessee, February 28th, 1818. His parents were poor, and thinking they might improve their worldly condition, they removed to McMinn county, while William was yet an infant. His father, Edward Newton, was a Baptist minister. The subject of this sketch gave evidence of a change of heart, and was baptized before he attained to manhood. But little is known of his early years, except that his education was quite limited, and that he grew up in the midst of extremely rude society.

When only in his eighteenth year, he married his first wife, Miss Temperance Smith, January, 1835. Soon thereafter he was licensed to preach the gospel, but he seems to have entered upon the work with many misgivings. In the fall of 1839, he set out with his little family to Missouri. But, for some cause,

he was permitted to proceed no further than Southeastern Illinois, where his wife died, October 1st, 1840, leaving three small children. With these helpless ones, (the infant being only three months old,) he undertook to return to his friends in Tennessee, and was actually successful in his undertaking, making the whole distance in a one-horse carriage, and alone, except his dependent charge.

The following year, 1841, he married his second wife, who proved to be an help-meet indeed. While in Illinois, Jonah like, he did not make himself known as a preacher of the gospel, and it would seem that, like Jonah, he was fleeing from his duty. But upon his return to his native State, he threw himself fully into the work, and was soon ordained, at the request of the Oostanaula church, by Revs. Edward Newton and William Forrest. In this region he preached acceptably for several years; yet his usefulness, as well as his improvement, was much hindered by the policy of the churches, which was to require their ministers to preach while they withheld from them all pecuniary assistance. It was in this state of things that Mr. Newton fell in with an eminent minister of upper Georgia, Rev. Edwin Dyer, through whose influence a new field of labor was opened up to him in Walker county, which he entered in 1847. Here he was soon employed by the Coosa Association as a domestic missionary, was well sustained, and was enabled to increase his library and to devote a portion of his time to study.

Eight years of the prime of his life were spent in Chattooga county, serving the village churches of Lafayette and Summer-ville, and several country churches, all of which prospered under his ministry. His growing popularity, however, proved a snare to him, for in 1850 he must needs study law. He was admitted to the bar and entered upon the practice with encouraging prospects; yet his prosperity in this respect was destined to be short-lived, for the Lord began to deal with him so as to bring him back to his duty. Severe affliction was visited upon his family, his wife having been confined to her bed for six months, and a favorite child being removed by death. The courts had no jurisdiction in such cases. On his way to one of his courts, he lost his way in the mountains and spent the night

in much peril and anxiety. During those hours of darkness and suffering, he was constrained to renew his resolution to devote his life to the ministry of the Word. Thenceforth his whole time was demanded by the churches, and he was better sustained than formerly. He gave up the practice of law and resumed his legitimate work with redoubled energy and zeal.

In the fall of 1857 he removed to Cave Spring, Floyd county, devoting half his time to the church there and the balance to neighboring churches. Here, also, his ministry was much blessed. His churches had peace and prosperity, and their numbers were increased by the addition of new converts. He continued in this field until death terminated his career, which event occurred August 4th, 1861, in the forty-fourth year of his age. He had raised a company for the service of the Confederate Government in the late war, but was prevented from leading it into active service by an attack of typhoid dysentery, of which he died in ten days. He spoke freely of his approaching end, expressing the most unwavering faith in Christ. Among his last words were, "I shall soon be at rest with Jesus," repeating with holy ecstasy the word "*rest, rest!*"

His doctrinal views were decidedly Calvinistic, and, while he had christian fellowship for all good men, he was a most decided Baptist in sentiment, and on all suitable occasions was ready to maintain his views as such. In fact, he had several public disputations with pædo-Baptists, in which he displayed great tact and ability, considering his deficiency in education.

Mr. Newton was fully six feet in height, of a robust constitution, fine personal appearance, had a rich, sonorous voice, which he never strained in speaking, and was naturally a most captivating and powerful preacher.

GEORGE GRANBERRY.

The subject of this brief sketch was born in Jefferson county, in this State, February 5th, 1797, where he was brought up in the family of his brother, his parents having died while he was yet a child. In his early manhood he married a Miss Jane Ann Whitley, in Louisville, in December, 1822, who survived her marriage only about six months. In November, 1824, he mar-

ried Miss Sarah S. Hill, in Twiggs county, and removed to Harris county in about 1830, where he was again soon left a widower. His third wife was a Miss Mary B. Folsom, whom he married in Laurens county, in July, 1832, and who still survives him. In early life, he was engaged in merchandising. After his removal to Harris county, his business was that of a farmer. He was a member of the Legislature several years.

He was baptized by Rev. John M. Gray into Mount Zion church, Muscogee county, in 1831, and commenced preaching in 1835. Was ordained at Rehoboth church, Harris county, by Elders B. B. Buchanan and John M. Gray. He served as pastor the village churches of LaGrange and Hamilton, and in the course of years gave his attention to several country churches, all of which enjoyed much prosperity under his ministrations. Though a man of limited education, and of quite ordinary gifts as a public speaker, yet he possessed a sound mind, excellent judgment, ardent zeal in the Master's cause, and enjoyed, in an unusual degree, the confidence of the public. He studied the Bible perseveringly and prayerfully; took great pains in the preparation of his sermons, and delivered them as one who felt that he "must give account." It is believed that few men have been more eminently useful, within a given period, than he.

And while he enjoyed the love of his brethren and the confidence and respect of the world, it was in the family circle especially that his excellency of character shone forth. He was a model husband and father, indeed, and here his memory will be fragrant while any of his family survive.

His death, which occurred January the 14th, 1856, was the result of a chronic disease of the heart, under which he had suffered for years, and by which he had been for a long time disqualified for preaching. When the summons came, however, it found him ready, and he passed away in the full assurance of future bliss. The death of such a man is a public calamity.

DEACON JOSIAH PENFIELD.

Deacon Penfield is a striking illustration of the importance of writing the biographies of useful men before the facts so essential to such an undertaking fade from the memories of the

living. He is well remembered in Savannah, but none can give facts in reference to his useful life with sufficient accuracy for history, although it has been but little over a quarter of a century since his death.

He came originally from some one of the Eastern States, but passed most of his life in Savannah. His business was that of a jeweler, and he was a very accurate and successful business man. The handsome fortune he accumulated was devoted with a noble generosity to benevolent objects. He bequeathed to the Georgia Baptist Convention \$2,500 00, for the purposes of theological education, on condition that that body and its friends should raise an equal amount. This was promptly done at the session of that body in Milledgeville, in 1829, his bequest was paid, and the village in which Mercer University is located was named for him.

He was a remarkably useful member and officer of the Savannah Baptist church. It is said of him that he never allowed his secular business to prevent his attendance upon the meetings of the church. He was one of the earliest movers of Sunday-schools in the city, and a most efficient laborer in them. His name appears among the prominent members of the Sunbury Association, and in 1822 he was its clerk. He was regarded as one of the best men in the city, and had a large influence among other denominations, while he was a burning and shining light in his own church.

He became much interested in the spiritual welfare of that much neglected class of men, the *sailors*, who visited the port in large numbers from all parts of the world. As a general thing, they cannot be induced to attend the usual places of worship. Hence, Mr. Penfield did all he could to have religious services for them on shipboard, and made every exertion to secure their attendance; and at his death, he bequeathed a sufficient sum for the erection a "Mariner's chapel," which now occupies a convenient and eligible site on Bay street. The building bears his name—"The Penfield Mariner's Church," and is held in trust by the "Savannah Port Society." This society aims to keep it regularly supplied with preaching, and other religious exercises.

The author has a vivid and pleasing recollection of the last

time he ever saw Mr. Penfield. It was at a young men's prayer meeting in Sunbury, in the spring of 1823. He was on the verge of the grave from consumption, that fell disease, which soon bore him to his long home. With a hollow and sepulchral voice, he gave out the hymn, "There is a land of pure delight," and then made such a prayer as would scarce ever be forgotten. He died soon thereafter in Savannah, and his funeral discourse was delivered by his friend and pastor, Rev. H. O. Wyer.

HORATIO J. GOSS.

It is matter of deep regret that so little can be gathered of the life and labors of the excellent man, whose name stands at the head of this brief notice. "What is our life? It is even as a shadow that appeareth for a little while and then vanisheth away." But his *name* ought to be preserved, if for no other reason, because he was the father of four excellent and useful ministers of the gospel, viz: Benjamin, Isham H., William R., and Horatio J., Jr.

The subject of this sketch was for many years one of the most prominent citizens of Elbert county, Georgia, and for twenty years was deacon and clerk of Sardis church. Late in life he was licensed to preach the gospel, and though not fluent in speech, his great weight of character rendered impressive and profitable whatever he said, for he always spoke according to the divine oracles. He was remarkable for *punctuality* in all his religious and secular engagements. He used the office of deacon well, and was thoroughly grounded and settled in the faith and practice inculcated in the New Testament. He believed in ministerial support, not as a charity, but as a duty, and ever proved his faith by his works, in that he invariably paid his pastor liberally and punctually, and prompted all around him to do the same. He departed in peace in 1851, and was supposed to be about sixty-five years of age. How greatly hath God honored him, in having called four of his sons to the highest sphere of usefulness assigned to mortals!

BENJAMIN GOSS

Was the eldest son of H. J. Goss, Sr., and was born in Elbert county, Georgia, in 1810. He was reared to industrious habits, working on the farm from his early boyhood; had scarcely any advantages of education, was quite moral, frugal and industrious. While quite young he was awakened to the importance of religion, and in a still and quiet manner sought the Lord, and found him, as he thought, a precious Saviour, and enjoyed himself much in his private meditations upon God's goodness. He delighted in visiting the house of God and in hearing the gospel preached, but his timidity and backwardness prevented him from opening his mind to any one. At length, after a lapse of several years, he was conversed with on the subject of his christian experience and was induced to relate it fully. This inspired him with a little more confidence, and he ventured tremblingly to apply to the church for baptism. About 1838 he was received into the fellowship of the Van's Creek church, Ruckersville, and was baptized by Rev. Asa Chandler. Mr. Goss soon became a zealous and active member of the church, would pray in public when called on, and in a few years was chosen and ordained a deacon. He was ever active and zealous in his religious duties, became a leader in prayer meetings, in which he would sometimes lecture or exhort with great fervor. The conviction was soon forced on the minds of his brethren that he was designed of God to labor in a higher sphere, which, corresponding with his own impressions, he was called to the work of the ministry. He would become so excited and animated when speaking of God's goodness and love, that he seldom failed to impress those who heard him.

He was ordained about the year 1854, and for ten successive years he labored in preaching Christ to the people with great earnestness, zeal and simplicity. His discourses were uniformly short and well-timed as to the surroundings, and were never known to weary his audience, but generally left the impression with the most fastidious that, though the speaker was not a great preacher nor a learned man, yet he was a good man, and was doubtless deeply in earnest in all his unaffected and simple appeals to the hearts and consciences of his hearers. He was

pastor of Rock Branch church several years, and was greatly respected and beloved by his flock and congregation. At the time of his death he was also pastor of Bethel church. He preached his last sermon on Sunday, (preceding his death on the following Friday,) at a school-house a few miles from his residence, during the delivery of which he was observed to be unusually solemn. His disease was brain fever, which produced delirium, so that he was deprived of the privilege of bearing dying testimony to that religion which he had illustrated so well in life. Eternity will doubtless disclose that he, and such as he, accomplished more real good in life, and by the example they have left behind, than many brilliant men whose eloquence has entranced thousands, but whose lives lacked the savor of real godliness.

JACOB KING.

A biographical sketch of this eminent servant of Christ, by Rev. B. F. Tharp, was published in 1864 by Rev. W. C. Wilkes, in pamphlet form. The author is principally indebted to that publication for what follows, and he takes the liberty of transferring not only the facts, but sometimes even the language, without further notice.

In what county Jacob King was born, is not known to the author. But he feels safe in saying he was a native Georgian. His birth occurred September 6th, 1796, and he died in Upson county August 9th, 1862, being nearly sixty-seven years of age. He was hopefully converted to Christ in June, 1820, and was baptized by Rev. John M. Gray into the fellowship of New Hope church, Jones county, the first Sabbath in July following. He was married to *Matilda Wilson*, January 8th, 1817.

Soon after his conversion he was impressed with the duty of preaching the gospel, but was restrained by a sense of his unfitness and unworthiness until 1825, when, having settled on Flint river, in Upson county, his spirit was so stirred within him by the prevailing destitution, that he was constrained to make the attempt in the name of his Master. Having once put his hand to the plough, he was not the man to look back. His first sermon was from the words, "He that believeth in me,

though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi. 25, 26.

In 1826, he was ordained as pastor of Bethlehem church. John Hambrick and Henry Hooten composed the officiating presbytery, his ordination having taken place on his birthday, he being then thirty years of age. In the following October, he took the care of the Fellowship church, in which a great revival of religion was experienced and many were added unto the Lord. Throughout his life he was one of the most laborious of ministers. He generally preached to four churches, often supplied others on week days, and was indefatigable in his efforts in supplying the most destitute neighborhoods with the word of life. His zeal in this last particular exceeded that of any preacher the writer has ever known, and was, perhaps, never surpassed by any man of any age or country. The people of Upson county and the regions around will testify that there was not a "dark corner" which he failed to penetrate, nor a destitute neighborhood to which he did not bear the glad tidings.

He was a powerful and fearless advocate of the temperance cause. In that frontier region, as it then was, intemperance prevailed to an alarming extent, and was unfortunately countenanced and encouraged by the example of many professors of religion, if not by the preaching of some ministers. The author has a vivid recollection of a "passage at arms" between Mr. King and a venerable minister of the anti-missionary order, the first time he ever heard the former preach. It occurred at an Association in Talbot county, in the fall of 1834, and on Sabbath forenoon, in presence of an audience consisting of thousands. The good brother preached the first sermon, in which he protested that he believed "sperits" was one of "God's good creatures," to be received with thankfulness, and said "he had a pain under his *short ribs* that morning, which he was confident might have been relieved by the use of some *good sperits*; but, unfortunately, there was none to be had at the house where he staid, and so he was still suffering from *the pain*." As was the custom of the times, he was immediately followed by Mr. King, without an intermission. He announced his text: "And as he (Paul) reasoned of righteousness, temperance and judgment to

come, Felix trembled." His sermon, taken altogether, was a masterly effort; but especially when he came to speak of temperance, and the evils of dram-drinking, placing his hand upon his side and bending that long, lank form as if he was in great agony, he turned to his old brother and exclaimed, "No, sir! I wouldn't drink *the stuff* if I did have a pain under my short ribs." The effect was overwhelming, and his antagonist seemed utterly demolished. During the remainder of that meeting no one dared to advocate the use of "sperits," at least not publicly. His manner was *inimitable*; and the foregoing statement gives but a faint idea of its effect on the occasion alluded to. Those who ever heard him may form some conception of it—none others can. His genius and fertile imagination never left him without the means of enforcing his views on this subject powerfully and successfully. One of the best temperance lecturers in the State, who frequently heard Mr. King, said he had never met any man who could present the cause more attractively and cogently.

In the unfortunate division which took place in the Baptist denomination in Georgia on the subject of missions, he espoused the cause of benevolence, and urged its claims to the day of his death. He was surrounded by a powerful anti-influence, yet he maintained his cause with such versatility of talent, and with such powerful scriptural arguments, as to secure for it a steady advance and final triumph within his sphere of labor. When the division was consummated, one of the opposition said to him, "We shall see who are in the right, by the blessing of God, which shall follow the right." King accepted the test, and often pointed to the abundant blessing of God upon the labors of missionaries to prove to the opposition that ours is the right cause. He thought for himself on all subjects. No man was further from adopting an opinion upon the "say so" of another; and it is believed to have been this natural independence of thought that led him to approve the plan of conducting missions adopted by the Rehoboth Association, which was through the agency of a committee, and not through the Boards of the Southern Baptist Convention. He thought he saw in Conventions a power which might be abused, and, for this reason, did not favor them, nor often attend them. Believing that churches

are the only *organization* necessary for the evangelization of the world, he was willing to *unite churches* in this work for the sake of the strength secured by such union, but beyond that he was not willing to go. Hence, he was an earnest advocate of the first motion made in his Association to send out and support a missionary in Africa; and when, after years of trial, it was found that two *directors* to the same work did not advance, but rather hindered it, he was equally earnest in advocating a separation from the Boards. Yet no cause was dearer to his heart than that of missions, and to the world's salvation he gave the whole of his converted life, with the zeal and devotion of a primitive Apostle.

His *talents* were of the first order. If we were confined to one word in describing the character of his mind, we should select *genius*. He thought, spoke and acted just like no other man; and yet, all he said and did seemed appropriate and becoming. It was appropriate in him, but would not have been so in any other man. He never *aped* any man, and whoever attempted to ape *him*, made himself simply ridiculous. Yet there were a few who would run the risk. Like most of his cotemporaries, his literary advantages in early life were quite limited, yet he acquired a fine command of language, and wrote correctly and beautifully. He had an inexhaustible fund of anecdote, which he knew how to use with telling effect. To all these rare faculties, he added an *iron will*. No man can be great without this, and this he possessed in an extraordinary degree. When he resolved to do a thing, it was sure to be done, unless it proved to be an impossibility. This force of will made him a man of great *decision of character*. He was tall of stature, exceedingly slender, and predisposed to pulmonary disease. At the time of his ordination his health was so feeble as to render it necessary for him to withdraw, during the summer months, from his field of labor, and spend the time among the mountains of upper Georgia. He returned in the fall; but the ensuing summer it seemed imperatively necessary that he should again seek the recuperative influence of mountain air, and mountain scenery. He accordingly started on horse back; but while on the journey, thinking of the destitution he was leaving behind, he came to the conclusion to return and die at

his post, if that should be God's will. And return he did, but not to die; his health immediately improved, and he never again had to desert his people for want of physical strength. This incident reminds us of that eminent French general and patriot, Hoche, who, while in command of the army of Germany, and meditating a second invasion of Ireland, suddenly failed in health. Calling his physician to him, he said, "Give me a remedy for disease, but let it not be *rest*." Thus it was with our christian hero, he sought a remedy, but said, "Let it not be *rest*!" His bodily sufferings were often great, but the soul within nerved him with strength until he reached a good old age. How favorably does his conduct compare with that class of dyspeptic pastors of fashionable city churches, who must needs have an annual summer vacation for travel and amusement, especially if the city is under a visitation of cholera or yellow fever!

Mr. King had a most fertile *imagination*, and descriptive powers of the first order. At a session of the Flint river Association, *about* the year 1840, and when he was in his prime, he preached a sermon on the text, "Come thou, and all thy house into the Ark," of which the author received an account from the lips of that eminent saint and gifted minister, Rev. C. D. Mallary. He pronounced it one of the most masterly efforts he had ever heard. His congregation was made to see the stupendous fabric of the ark advancing to completion for one hundred and twenty years. They listened to the contempt poured upon Noah by his neighbors for building such a vessel on dry land, and to the awful warnings he gave them to prepare for the coming wrath. Yet they went on in their infidelity, "marrying and giving in marriage, 'until the day that Noah entered into the Ark." They were held spell-bound, while they were made to see the beasts of the field, even the wildest and most ferocious come flocking in. Finally the door is shut mysteriously as by an unseen hand; and then the clouds assume an unwonted aspect, the thunders roll, the lightnings flash, rains pour down from above, water-spouts send up their floods from beneath, storms howl over the face of the deep, ocean breaks over her bounds, and her maddening waves come rolling over valley and hill-tops, and mountains engulfing an

unbelieving world in one common ruin. And then they were reminded that all this was but a faint figure of the deluge of God's wrath which awaits the wicked, and that Christ is the only Ark of safety. And when, finally, he reached out imploringly those long arms, and cried with that trumpet voice, while tears were streaming down that benevolent face, "Come thou, and all thy house into the Ark," his audience was said to have been swayed as by a mighty wind. The writer has heard a description of another of those efforts for which his ministry was remarkable. He had commenced a protracted meeting appointed by one of his churches, and had labored hard for several days. Finally the Sabbath found him with a prayerless church, and a large but careless and unfeeling congregation. In vain did he try to arouse their attention and impress their hearts. The meeting-house was situated in a forest with piles of granite rock here and there. Suddenly turning his back upon the congregation, and throwing open the window in rear of the pulpit, he began a most pathetic and touching appeal to the rocks and trees, calling upon the rocks to feel and the trees to weep over his unfeeling church and congregation. He continued in this strain some ten or fifteen minutes, and then, facing his audience again, raised his hands as if about to pronounce the benediction. A brother, springing to his feet, exclaimed with deep emotion, "Stop, brother King; don't dismiss us; preach to *us* now, and we'll try to pray for you, and for sinners"—or words to this effect. Taking advantage of the attention he had thus awakened, he *did* preach to them, and that with such unction and power that the meeting was protracted, a glorious revival ensued, during which many were hopefully converted and added to the church. A volume might be filled with incidents like the foregoing, which occurred in the history of this remarkable man.

He was naturally a *logician*; not that he understood and practiced the science as taught in the schools. He was above these rules by nature's own gift. He saw, at a glance, the meaning and force of a proposition, and few were more ready to turn a point upon an opponent. On one occasion he had gone to hear a Universalist preacher, and when the reverend gentleman closed, Mr. King arose, and, hat in hand, uttered one short,

pthy, logical sentence, which brought the Universalist's whole effort into ridicule and contempt.

His *theology* was just what such a man would be expected to believe and teach. He held to the universal and total depravity of human nature, to man's utter inability to recover himself, to the efficacy of the Spirit's work, and to the sufficiency of the atonement of Christ. He held to universal and unlimited invitations of mercy as being consistent with limitation in the application of the atonement. When listening to his discourses on the power of the cross, the hearer would be convinced that no man ever loved the Saviour more sincerely. Upon hearing him in his happier moments, it would seem that if Paul had risen from the dead, he would have found nothing to condemn. His sermons were generally short, and he left his hearers wishing they had been longer. They were, however, formed after no model. It was impossible for such a mind to be trammelled by rules. Perhaps his sermons would have been liable to criticism, judged after the method of the schools, but none of the masters could have brought an audience to any given point with more order and certainty than he. He was eminently a *great preacher*, if by great be meant one who vindicates the whole truth, converts many souls, and ably recommends Jesus Christ as the only Saviour of sinners. Few men in the same time have preached more sermons and baptized more converts, and his converts generally wore well. His knowledge of human nature made it difficult to deceive him, and there were few men who knew him who would have had the temerity to attempt it. Impostors and hypocrites generally give such men as he a wide berth.

As a *presiding officer* he was affable, punctual, prompt, well informed and impartial. He presided over the Rehoboth Association as its moderator from its organization until called away from earth by the Master of Assemblies. He never failed to attend its sessions, and, it is believed, was invariably elected by a unanimous vote. He had an uncommon share of "common sense"—a faculty so very *uncommon*, that it ever makes *distinguished* philosophers statesmen, warriors or divines. If it was necessary at any time to administer *reproof*, it was done in such a manner that no one could take offense, and yet it never

failed of its object. The author was a visitor to the Rehoboth Association when its business meetings were held in a female college, the church being given up for preaching. Mr. King noticed that some of the delegates and spectators were defiling the floor with tobacco juice. Rising in his place, and standing silent a moment, he pointed with that long bony finger at those signs of indiscretion, which were but too plainly visible, and remarked, "They tell me this is a female college—that is, as I understand it, a college for females; before I would thus defile a woman's floor, I would walk down the street a hundred yards and spit in the sand!" A general smile passed over the audience, but there was no more spitting on that *woman's floor* on that occasion.

Mr. King was a *true patriot*. He loved his country. In the late struggle of the South for independence, his whole heart and soul was with the Confederacy, believing that the interests of the black race, as well as that of the white, were involved in the issue. No man was ever more kind to his servants, or considerate of their welfare than he. He plainly foresaw what has since been realized, that emancipation would be the ruin of the black man, and for this reason, if for no other, he sacrificed and prayed for the success of the Southern cause. Whenever a company of soldiers was to leave his county for the field of carnage and death, he was sure to be at the depot to give them words of encouragement, and to offer prayer on their behalf. He did not live to see the downfall of his people; God mercifully took him away in time to escape the impending evil.

But his end drew near. Faithful to the last, he had preached in the open air, with more than his ordinary fervor, and thus contracted the disease which terminated his useful life. His death was such as might have been expected in the case of such a man—peaceful, happy, triumphant.

He left no children. His widow survives him—a woman every way worthy to have been the wife of such a man.

JARED SANDERS DENNARD.

MISSIONARY TO AFRICA.

The author acknowledges his indebtedness to Mr. John Smith, father-in-law of Mr. Dennard, for the use of papers and letters which are of inestimable value to his family, and which are, of themselves, exceedingly interesting. Among these is a sketch by Rev. A. T. Holmes, D. D., of which he makes free use, as it is written by himself. No man was better qualified for the task than Dr. Holmes.

The subject of this notice was born in Twiggs county, Georgia, October 28, 1818, where he was educated in an excellent academy, under Mr. Milton Wilder. In 1834, he removed with his parents to Houston county, and soon joined a company of volunteers, raised to protect the settlements from hostile Indians. He served as a soldier about three months, and secured the confidence of his companions by his fearless and manly deportment. On his return home, after spending some months without any positive employment, he studied law under Kelly & Rice, in Perry, and was admitted to the bar July, 1839. He continued the practice of law about five years, and his friends were encouraged to hope that he would distinguish himself in the honorable profession which he had chosen. But "He who worketh all things after the counsel of his own will," and who makes kings, as well as soldiers and lawyers, his willing subjects in the day of his power, had other and more important work for him to do. Some time in the spring of 1845 he was made to feel that he was a guilty sinner. Under his deep convictions, he mingled with the people of God and listened to the preaching of the gospel as one who felt that he had a special interest in the glad tidings which it proclaims. In good earnest he sought the forgiveness of sin through the blood of Christ, and was soon enabled to rejoice in an humble hope of peace with God.

In the commencement of his christian career, he seemed to realize, in a peculiar manner, the spirit of the Apostle, and his inquiry was, "Lord, what wilt thou have me to do?" To submit to the authority of his Divine Master, to obey his com-

mands, and to consecrate himself to his service, seemed to constitute the spirit of his religion. He took a high position at once as a christian, and secured fellowship with the people of God, as one whose elevated purpose was to adorn the Saviour's doctrine, and to walk worthy of his high vocation. He was baptized by Dr. Holmes some time in the month of October, 1845, and soon thereafter, yielding to his convictions of duty, he engaged in the important work of the christian ministry. His knowledge of theology being quite limited, and being desirous of showing himself "approved unto God, a workman that need not to be ashamed," he became a diligent and prayerful student of the scriptures. It soon became obvious that he had entered upon the study of this *Book of books* with the full conviction that it contained the will of God respecting himself and those among whom he expected to labor. With childlike simplicity he sat at the feet of the Great Teacher and learned of Him, and as he learned, he taught. In December, 1846, he was *ordained*, at the request of the Baptist church at Perry, and entered at once upon the work of an evangelist.

After spending two years in closing up his business as a lawyer, he left the State of Georgia and settled in Alabama, when he abandoned the legal profession and devoted himself exclusively to the work of the ministry. He was soon called to the watchcare of four churches, his connection with which was characterized by prayerful faithfulness not only to them, but also to the unconverted of their congregations, for while he fed the flock of God, he manifested deep concern for the salvation of sinners. He continued in the service of these churches about three years, during which time they prospered greatly. From the time of his conversion, however, he had been impressed it was his duty to bear the news of salvation to benighted Africa. These impressions finally ripened into a fixed resolve, and he set about in earnest making the necessary preparation. It was believed that *married men* stood a better chance of success in that field, and, finding in Miss *Frances Smith*, daughter of John M. and Nancy H. Smith, one of kindred views on the subject of missions, and one whom he believed would prove an "help-meet" to him indeed, he sought her hand in marriage. The following extracts from a letter to

her father are expressive of his views and feelings on this subject: "For years the subject has been impressed upon my mind in such a manner as to make me dissatisfied in every situation in which I have been placed, and often to make me unhappy. I reasoned upon the subject in this way: Our blessed Lord and Master commands us to 'go into all the world and preach the gospel to every creature.' The benighted heathens are God's creatures—for them a Saviour has died. They have never heard the gospel. Under the command of Christ, it is the duty of somebody to go and preach it to them. Why is it not my duty as well as that of any one else? Who can determine this solemn and important question? Can relations or friends do it? Can they think and feel as I think and feel on this vastly important subject? Can they come in as judge between me and my God, and decide what is my duty? Will that release me from the obligations I owe to Christ, who says to me, and to all who would follow him, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.' Are they prepared to make an impartial decision? Who, then, was to decide this question? I, and I only, could decide it. I have decided it, prayerfully and rightly, I trust. Go I must, whatever the cost may be."

Mr. Dennard then proceeded to apply the same course of argument in the case of Mr. Smith's daughter, who, it would seem, had consented to become his wife and accompany him to Africa, provided her parents would give their consent. What it cost them to give that consent, may be imagined but not described. It was given, however, and they were united in marriage on the 19th of June, 1853. Having received an appointment from the Foreign Mission Board at Richmond, they sailed for Africa, from Boston, *via* England, on the steamer Niagara, on the 6th of July following, and arrived at Lagos the 29th of August. The following brief extracts from letters from him and his wife afford some idea of their feelings. The first is from him, and is dated July 7th:

"We are now at sea. We sailed from Boston at twelve

o'clock on yesterday. We could not but feel a little sorrowful as our native land receded from our sight. Tears gathered in our eyes and rolled down our cheeks when we thought of those whom we love so well, that are far away from us, and every moment now widening the distance between us. This feeling of sorrow was only momentary. We thought of the high and holy mission in which we are engaged. We thought of dark, benighted Africa, and her millions who are perishing for want of the bread of life! And as we thus thought, we could adopt as our own the sentiments of the hymn—

'Yes, we hasten from you gladly,
From the scenes we loved so well :
Far away ye billows bear us—
Lovely, native land, farewell.'" etc.

The following is from Mrs. Dennard, and is dated

"LAGOS, AFRICA, September 7, 1853.

"*Dear Sister* :—We are now at the house of Mr. Golmer, a missionary of the Church of England. We came to his house immediately upon landing, which was on the 29th of last month. Your brother and myself were very unwell then, and have been quite sick since, but are now fast improving. Indeed, I think I may safely say my health is better than when I left home. Our friends here think we are well prepared for the climate. I am sorry to say we may be detained here for several weeks, owing to the hostility of one of the kings, who is trying to make war with the Lagos people; so we can't go any farther until peace is made. We have met with kind friends wherever we have been."

They were detained at Lagos only a short time, however, as the following extracts will show :

"ABBEOKUTA, September 19, 1853.

"*My Dear Parents* :—Blessed be God, even the Father of our Lord Jesus Christ, the father of mercies, and the God of all comfort, we arrived at this place in safety Friday. It is in the interior of Africa, and about seventy-five miles from the coast. The population is estimated at between fifty and seventy-five thousand. * * * It seems to be a city of rocks. There are

in view of the place where we are staying two high hills, which are almost mountains of solid granite. The name Abbeekuta means under a rock. We do not intend to establish a station here, but go further into the interior. * * * Fannie and I have both had an attack of African fever. I was attacked the night before we left the ship, and she the next day, before we reached the shore; but on landing, we were met by kind christian friends, Mr. and Mrs. Golmer, Episcopal missionaries at Lagos, at whose house we staid until we recovered, which was about a week. Our sickness was short but severe. Fannie seems to have entirely recovered from it; I am yet feeble. * * * From Lagos to this place we had quite a romantic trip. All our company, together with our baggage, came up the river Ogin in canoes, rowed by the people. We were three days on the river, camping every night upon its banks. Everything was new and strange to us. The large, tall trees, the thick undergrowth called *the bush*, so thick in some places that it would seem impossible for a rabbit to penetrate it; the rich and luxuriant vines, that hang over the banks of the river; the monkeys, parrots and various other beautiful birds, all so different from anything we had ever seen before, made it exceedingly interesting to us. * * * As far as we have seen the people, we are much pleased with them, and entertain great hopes of being useful to them. We have many evidences that God has prepared them for the reception of the gospel, and that thousands of them are now ready and waiting to hear the glad tidings of salvation. Ethiopia is stretching forth her hands unto God. Fannie and I are happy, and it is cause of exceeding great joy to us that God, in His infinite mercy, has chosen us to bear an humble part in the great work of regenerating Africa, and our daily prayer is that he would qualify us for it and make us just such missionaries as he will own and bless."

He seems not to have remained long at Abbeekuta. It was deemed necessary that one of the missionaries should locate at Lagos, in order that regular communication might be kept up with the missionaries in the interior, and that supplies might be forwarded to them. For this purpose he returned to the

atter place. How long he had been there before the death of his wife, is unknown to the author, but it could not have been long. Intelligence of this mournful event was communicated to her parents in the following sentences:

“LAGOS, January 21st, 1854.

My Dear Parents :—Your dear daughter is dead. She died at this place on the 4th day of this month, after an illness of nine days. Her disease was nearer the yellow fever than any that I know of. I suppose it was a very malignant case of what is termed African fever. She was not very sick until the 4th day. In the morning of that day she seemed to be clear of fever, and was so well that, about ten or eleven o'clock, she got up and dressed. She sat down on the side of the bed and complained of being chilly. She lay down and drew a little covering over herself. She soon commenced shivering, and I discovered she had a severe ague. I threw some blankets over her. She told me her hands and feet were very cold—so cold that she could not move her fingers and toes. I felt of them, and they were as cold and stiff as death. I was afraid she was then dying. I applied stimulants to them, and while I was rubbing her feet, she exclaimed, ‘Oh! I shall die! If I die now, my race will be a short one.’ In a few minutes the ague passed off, her hands and feet became warm, and was followed by a burning fever—such a fever as is known only in this climate. She soon became delirious, and remained so, except at short intervals, until her death. Soon in the morning of the day on which she died, as I was sitting on the bed beside her, she opened her eyes and looked at me with a natural smile on her countenance, and said, ‘How pleasant I feel; I believe I shall not die.’ I asked her if she had thought she would die. She replied, she had thought so all the time. I asked her why she had not told me. She answered, ‘I knew it would distress you much.’ Immediately after speaking these words, she again fell into that sleepy, delirious state in which she had been for the last four days. About ten o'clock I had her placed in a warm bath. This revived her very much. She seemed, for a while, to come entirely to her senses. I sat down beside her and took hold of her hand. She squeezed mine, and said, ‘Oh!

my dear, sweet, precious husband!' I soon discovered she was again sinking. Her mind again wandered, and she remained in that condition until she died, which mournful event occurred that evening, about five o'clock. Her body now rests in Mr. Golmer's graveyard; her spirit is with Christ."

After giving expression to the most pathetic and heart-rending lamentations over his great loss, he proceeds: "I do not regret coming here; I have never regretted it. At one time there arose in my mind something like a thought of regret. I think it was the third day after we arrived here. The night before we left the steamer I was attacked with the fever, and next day, before we reached the shore, (we had above five miles to go in a boat from the steamer to the shore,) she was also attacked. And while we were sick at Mr. Golmer's, both in the same room, she on one side and I on the other—neither of us able to assist the other—once, when I was looking at her, I, for a moment, regretted our coming here; but it was for a moment only. My mind was immediately directed to Calvary, and there I beheld our blessed Saviour nailed to the cross—hanging, groaning, bleeding and dying. My heart was melted with love, my soul was made glad, and I rejoiced that he had called us to the high privilege of suffering for his sake. While I live, I desire to live for Christ."

The reader will please bear in mind that the foregoing sentiments were expressed by Dennard only two weeks after he had closed the eyes of his youthful and lovely wife with his own hands in "the dark land of Ham," and consigned her precious remains to the earth. And yet he does not regret having undertaken the mission, and still retains the desire to live for Christ. What an instance of moral heroism! What an illustration of the power of christian faith! He "endured as seeing Him who is invisible."

Mr. Dennard seems to have remained at Lagos, after the death of his wife, until late in the following spring, when we hear of him again at Abbeokuta. Only two or three letters were received from him at the latter place, when *his death* is reported by Rev. T. J. Bowen, under date of June 24th. He says: "Brother Dennard is dead. He was attacked with severe fever on the 7th instant. After being considered entirely out of dan-

ger, he was seized again on the 17th, and expired next day. During his illness, he was carefully attended to, not only by the missionaries, but also by an excellent physician, Dr. Levine, of the Royal Navy. He died in the faith. I may add, also, that he died at his post, like a good soldier of the cross. I arrived here to-day, having come to look after brother Dennard's affairs, and to employ an agent to forward supplies to Ijaye." Thus did his sun go down at noon-day. Though he was not permitted to accomplish all for Africa which he had purposed and desired, yet he had obeyed what he conceived to be the call of God, "and it was accounted unto him for righteousness." As Bowen says, "he died at his post." He fell with his armor on, and with his face to the foe. The Master said to him, "It is enough—come up higher." "Well done, good and faithful servant; enter thou into the joys of thy Lord!"

In person, Mr. Dennard was rather under the medium size; his countenance was exceedingly pleasant and benign, but indicated stability of character and fixedness of purpose; in manners, he was affable, calm and dignified. Altogether, he was a most interesting character, and when his death was announced, he saints "made great lamentation over him."

Mrs. Frances Dennard was born in Upson county, Georgia, the 24th of August, 1833, and was baptized by Rev. C. C. Willis, at Harmony church, Muscogee county, in August, 1847, in the fourteenth year of her age. Though so young, her friends had great confidence in her piety. From the time she embraced the Saviour as her hope and salvation, she felt a strong desire to devote her life to the missionary work, and to the day of her marriage with Mr. Dennard, she devoted herself to the preparation of her mind and heart for this glorious undertaking. With the chosen companion of her toils and sufferings, she sleeps in peace beyond the ocean. Having aided in lighting the torch that is to shine brighter and brighter upon benighted Africa, they rest from their labors in obedience to the command of Him who sent them forth, and who will, in due time, supply their places with others.

JAMES PERRYMAN.

The subject of this brief sketch was born in Columbia county, Georgia, January 28th, 1795, and was the son of Rev. Elisha Perryman. He was baptized by Rev. William Henderson, at Talbotton, in 1829. From his first entrance upon his christian course, he felt that "the fire of the Lord was in his bones," and that "he was weary with forbearing, and could not stay." His education being quite limited, he applied himself diligently and perseveringly to its improvement, and soon acquired a fair knowledge of the English language, and made some progress in the Latin and Greek. He was passionately fond of history, especially of *ecclesiastical history*, and few men of his day accumulated a larger fund of historical information, or knew better how to use it, than himself. His familiarity with the Old and New Testaments, even before he commenced preaching, was remarkable. Thus equipped, he began his useful career.

In 1834, he was ordained at Talbotton by John Ross, Joseph Hand, Hiram Powell and Robert Fleming, and was soon engaged actively and usefully in serving the churches, in which glorious revivals were experienced, and many were added unto the Lord.

Soon after his ordination, a general separation took place throughout the State between the missionary and anti-missionary parties of the Baptist denomination. It was like tearing asunder soul and body for him to part with his brethren; but, in a matter like this, he could not long hesitate, and so he fell on the missionary side, though, personally, he was strongly attached to many who were anti-missionaries. In those times, great difference of opinion and much excitement prevailed on the *temperance cause*. Mr. Perryman went strongly for the reformation, and, as he was no half-way man in anything, he made enemies for himself of those who were of the contrary sentiment and practice, especially of liquor dealers. He was also a *very decided Baptist*, and was by no means chary in expressing his views as such. The consequence was, that he frequently gave offense to his pædo-Baptist brethren, with whom, as a general thing, he was rather unpopular. Yet, such was his intelligence, honesty and probity of character, that he com-

manded the respect of all men, even though they disagreed in sentiment with him.

He was for many years moderator of the Columbus Association, (one of the most intelligent and influential religious bodies in the State,) and then of the Friendship, with which he was connected the latter part of his life. For several years preceding his death, the state of his health would allow of his preaching but seldom. The Master whom he served finally released him from labor, and he departed in peace March 12th, 1864, in the seventieth year of his age.

JAMES O. SCREVEN.

This excellent man was born in Savannah, Georgia, February 4th, 1804. He was the oldest son of Rev. Charles O. Screven, D. D.; and a half brother of Rev. Charles B. Jones, of Florida. He was brought up mostly in Sunbury, Liberty county, where he was baptized by his father, in the spring of 1828, the year after he graduated at Franklin College, now the State University. While in college, and for a few months after his return home, he was quite wild, and his condition was a source of unspeakable distress to his devoutly pious father, and other pious relatives. Their prayers prevailed, and he was soon found at the feet of his Redeemer, "clothed and in his right mind." The precise date of his licensure and ordination has not been ascertained, but it was not long after his baptism. He was married in 1832, on Hilton Head Island, South Carolina, to Miss Eleanor S. Talbird, daughter of Captain Henry Talbird. During the next ensuing seven years, he resided on his patrimonial estate, known as "the Retreat," Bryan county, and employed his time preaching to the negroes on St. Catharine's and Ossabaw Islands, and also to the destitute in the upper part of Bryan. In 1844 he was employed by the Baptist church in Savannah to preach to the colored people on the plantations contiguous to the city, and during 1845 he labored as co-pastor of Rev. R. Fuller, D. D., at Beaufort, South Carolina, preaching to the branches, or out-stations, of the Beaufort church. As several young men of that church were just entering upon the work of the ministry, Mr. Screven felt at lib-

erty to retire from that field, the more especially, as he, about that time, received a call from the Baptist church at Waynesville, Georgia, newly constituted, in a section of the State where great destitution existed. He devoted four years to this inviting and fruitful field, where his labors were abundant, and where his name is still held in sweet remembrance, and was only compelled to retire from it by the failure of his health.

In the year 1850, he removed to LaGrange, Troup county. After his health had become somewhat restored, he labored as an agent for the Domestic Mission Board, Marion, Alabama, several years. During a portion of the late war, he was sustained by the same board as a missionary to the soldiers in and around that place. For such a work, especially among the sick and wounded in the hospitals, few men were as well qualified as Mr. Screven. Like Huckins, of Charleston, South Carolina, he became a martyr to his zeal and self-sacrificing devotion. He taxed his constitution, which was naturally feeble, beyond its capacity for endurance. His health gradually failed, and, on the 15th of May, 1864, the Master, whom he had served so long and so faithfully, called him to his reward in heaven. Says the partner of his joys and sorrows: "During his last sickness, he was uniformly cheerful, and greatly enjoyed the visits of his friends, whom he conversed with so pleasantly that they could not realize that he was so near his end. There was no gloom around his deathbed. He frequently spoke of the joys of heaven, and expressed a longing desire to be with his Saviour. On Saturday, previous to his death, he said: 'How delightful would it be if I could be to-morrow in heaven!'" He left a wife, one son and three daughters.

Having given this brief outline of his life and labors, the writer confesses his entire incompetency for the correct delineation of the character of Mr. Screven. Who can describe goodness, meekness, holiness? Who can, to his own satisfaction, or to that of others, delineate a character in which all the christian graces were concentrated and shone so conspicuously? From a report, recorded in the minutes of the LaGrange church, of which he had been a member about fourteen years, the following sentences are extracted: "His marked religious characteristics were, unusual love for the word of God and prayer, and un-

wavering confidence in the promise of God to make suitable temporal and spiritual provision for all his children, and a humility and sweetness of christian temper, preserved through all vicissitudes, which subdued into reverence and love all with whom he came in contact. The most indifferent and irreligious took knowledge of him that he had been with Jesus, and imbibed largely of his meek and lowly and laborious spirit. He lived and labored in an atmosphere of prayer, and died in holy triumph. The church take a mournful pleasure in cherishing his memory."

Verily, was James O. Screven a good man.

JARVIS G. JOHNSON.

This estimable young man was born in Harris county, Georgia, October 17th, 1832. His parents were members of the Baptist church. Of choice he labored most of his youth on his father's farm, and enjoyed but slender opportunities of education, until he had attained to manhood. In early life he gave his heart to the Saviour, and was baptized by Rev. Early Greathouse, into Bethlehem church, in the eastern part of said county, in 1852. Being impressed with the duty of preaching the gospel, he took a regular course in Mercer University, and graduated with distinction in the summer of 1859. It would seem that he had been licensed to preach before entering upon his collegiate course. A month or so after his graduation, he was unanimously called to the pastorate of the church at Hamilton, was ordained the 11th day of December, following, by Rev. W. D. Atkinson and Rev. C. C. Willis, and continued pastor of said church until death terminated his earthly career. His relations as a pastor were borne by him with uncommon modesty, disinterestedness and fidelity. He maintained with meekness, yet with great firmness, the strictest discipline, while he warmly commended to his charge the approved religious enterprises of the day. Though superior to most of his ministering brethren, with whom he was associated, in natural and acquired endowments, he ever manifested towards them the utmost respect and deference.

His personal piety was of a high order. For his devoted-

ness to prayer and the study of the scriptures, for his tender and persevering attention to the poor and dependent, for his courageous vindication of the claims of the gospel and of the right of all men to enjoy unrestricted access to it, the name of Jarvis Johnson will be ever held in sweet remembrance. His labors were abundant, and were abundantly blessed even in his own brief day. But, now that he is gone, his ministering brethren testify that the fruits of his labors are even more abundant than in his lifetime.

The disease of which he died was contracted from preaching in Johnston's army, while that army was in winter quarters around Dalton, in March, 1864. He made out to reach his home in Harris county, where he suffered greatly from inflammation of the stomach and bowels, for weeks before death came to his relief. His last illness was characterized by much prayer, by unwavering faith, and by the most entire submission to the will of God. With him, "the ruling passion strong in death" was an earnest desire for the salvation of sinners. He had a word for every one who approached him; nor did he cease to plead for Christ until he ceased to breathe, which was on the 24th day of April, 1864.

CHARLES D. MALLARY, D. D.

CHARLES DUTTON MALLARY was born of worthy and respectable parents, in West Poultney, Rutland county, Vermont, on the 23d of January, 1801. One of his brothers, Rollin C. Mallary, became an eminent lawyer, and represented his native State for many years in the United States Congress, where he occupied a commanding position as a debater, and exerted, as chairman of the committee on manufactures, a powerful influence in directing the legislation of the country. After completing the usual preparatory studies, the subject of this sketch entered Middlebury College, in August, 1817. He was a college-mate, if not class-mate, of that distinguished Methodist divine, Rev. Stephen Olin, and also of Rev. Dr. Howe, of the Presbyterian Theological Seminary at Columbia, South Carolina. He graduated in August, 1821, with the first honor—a

fact sufficiently indicative of his superior talents and his diligent application as a student.

From his earliest years he had been the subject of deep religious impressions, which he was accustomed to ascribe in large measure to the instructions and prayers of his pious parents, especially of his devout and honored mother. In the sixteenth year of his age, during the prevalence of a revival, he experienced that great moral change which renewed his heart and gave him a trembling hope of salvation. Shortly after this occurrence he entered college, and then, owing to various circumstances, a long season of doubt and declension ensued in his spiritual history, which gradually darkened into dejection and despair. The distress of his mind was similar to that of Bunyan, and the poet, Cowper, in their awful days of desertion. Indeed, his companions trembled for the stability of his reason, and he himself was conscious of treading on the brink of insanity. At length, through infinite mercy, the cloud broke and rolled away; his feet were taken out of the horrible pit, and he stood on the rock of ages, with a new song in his mouth. After canvassing the comparative claims of the various denominations, (his inclinations rather leaning to the Congregationalists,) the path of duty became plain, and he was baptized into the fellowship of the Baptist church in his native town, in June, 1822, by the pastor, Rev. Clark Kendrick.

After his graduation Mr. Mallary spent a year as a teacher of youth in his native State. In October, 1822, he bent his steps southward, and, passing through Charleston, settled for a while at Cambridge, Abbeville district, South Carolina. Before leaving Vermont, his mind had been exercised with reference to the ministry, and he had resolved, so soon as providence should show an open door, that he would engage in preaching the gospel. Circumstances now being favorable, he commenced this work, and was soon licensed as a minister. Early in the year 1824, in obedience to a call from the Baptist church in that place, he removed to Columbia, the capital of the State, where he was ordained in April of the same year. Here, too, on the 11th of July, 1825, he married Miss Susan Mary Evans, daughter of John and Sarah Evans, of Georgetown, South Carolina, and grand-daughter, on the maternal side, of that eminent man

of God, Rev. Edmund Botsford. In this union, according to his own testimony, he found "more unalloyed enjoyment than generally falls to the lot of man." The excellent companion of his youth, and the mother of the only two children who survive him, Charles and Rollin, died of consumption, at Milledgeville, Georgia, in 1834.

At the expiration of two years, Mr. Mallary left Columbia and settled below that city, in what is known as the Fork, taking charge of the Beulah and Congaree churches. In 1830, he accepted a call from the Baptist church at Augusta, Georgia, where he remained four years. In 1834, he removed to Milledgeville. Here, however, his pastorate was brief, embracing not quite two years. A constitution, feeble at best, and often assailed with attacks of illness, disqualified him to a considerable extent for the steady, wearing round of pastoral duties, and necessitated frequent changes in his place of abode. The years 1837, 1838 and 1839 he devoted as an agent to the interests of Mercer University. The year 1840 he was employed as a missionary in the service of the Central Association. Perhaps this was the period of his highest usefulness. His powers were fully matured. He moved in congenial and appreciative circles. The peculiar exigencies of the denomination roused all his sacred energies, and thus these few years in Central Georgia witnessed the best results of his public career. In company with Dawson, Campbell and others, he engaged in extensive preaching tours, and in protracted meetings, which were attended with memorable revivals, and which operated powerfully in giving tone and character to the Baptists of Georgia. He seemed to live daily in the very atmosphere of heaven. Every effort, whether of preaching or exhortation, was attended by *the unction from above*, and christians improved in knowledge and holiness, while sinners, in great numbers, were added to the churches as seals of his ministry.

In December, 1840, he was married to his second wife, *Mrs. Mary E. Welch*, of Twiggs county, Georgia, a woman of very superior talents and worth, and most happily adapted to cheer his own disposition, which was rather prone to dejection and melancholy. She preceded him but a little to the skies, having died suddenly on the 28th of August, 1862. After this second

marriage, he took up his abode in Twiggs county, near Jeffersonville, on his wife's plantation, where he resided for several years. Though now in a somewhat sequestered situation, where most ministers would have considered themselves entitled to retirement and repose after so many labors, he indulged in no relaxation. Like his Master, he sanctified even his hours of rest with benevolent deeds. His recreations were other men's toils. During the period of his residence in Twiggs county he served, more or less, the following churches: New Providence, Macon, Forsyth, Evergreen, Jeffersonville, Irwinton and Wood's meeting-house. It was through his efforts, and mainly at his expense, that a comfortable house of worship was built at Jeffersonville, and the churches at that place and at Evergreen were started through his instrumentality. But in 1848 the LaGrange church summoned him from his laborious retreat. He responded to the summons, and, though constantly failing in strength, continued in this connection for four years. In 1852, finding it impossible to prosecute his pastoral labors, he retired to the neighborhood of Albany, where he passed the remainder of his days in such services as his physical infirmities permitted. He loved to preach, and he never ceased preaching until the end. His finished his useful career at Magnolia Springs, Sumter county, on Sunday noon, the 31st of July, 1864, aged sixty-three years.

In turning from this meagre outline of the more marked events and incidents in his career, it is exceedingly difficult to present in any moderate limits a just review and estimate of his character and services. As we attempt to recall him to our attention and survey, what, we naturally ask, most distinguished him as a man? What, in particular, constituted his individuality, gave him his definite "form and pressure," and raised him above the dull uniformity of the great human mass? One reply springs to the lips of all who knew him well—his *piety*. He was singularly and greatly *good*, a distinction "above all Greek or Roman fame;" and this was his general reputation. He was marked by more christian virtues and by fewer faults than any man the author has ever known. He was by nature an amiable man, formed to love and be loved, peaceful in spirit, and wholly free from a temper violent and petulant

in its manifestations. He was also a man of stern integrity, of incorruptible honesty, and withal of unflinching fidelity to his convictions of right and truth. Without being aggressively bold, he did not in the least lack decision and firmness, and his characteristic gentleness never sank into tame compliance with the demands of error and injustice. Probably no ill natured or carping man of the world, nor splenetic church member, ever seriously questioned his essential uprightness. On such a basis as this the fabric of his piety was reared. Over such amiabilities as these it cast its heavenly charm, while it woke in his own heart a variety of new and sacred passions.

His piety was ardent and intense, manifesting itself, not in occasional raptures and excited emotions, but in a habitual frame of devotion. Religion was the atmosphere in which he lived, moved and had his being. He did not separate his life into sacred and secular, saying, this is for God, and that is for the world—it was all for God. His religion sanctified his recreations, and gave a heavenly flavor to his worldly enjoyments. He loved much. The name of Jesus was fragrant and precious to him, always in his heart, and often on his lips. He loved the brethren. He was a lover of all good men. Though a devoted Baptist, holding our distinctive principles as firmly and conscientiously as one could well do, he still consorted joyfully and fraternally with all who honored the Saviour and bore his image. He was emphatically a man of prayer. "The spirit of grace and supplications" was possessed by him in a measure which, it is believed, has seldom been equaled, and never surpassed, in modern times. Early in his ministry, he laid out for himself a regular *plan* of prayer, assigning certain general subjects to each day in the week, to which he faithfully adhered.

Dr. Mallery was singularly kind and charitable in his judgments of others. He was never heard to utter a biting sarcasm, a stinging jest, a cruel innuendo, nor even a word that savored of slander against a fellow-creature. He literally almost seemed to "think no evil." He always put the best possible construction upon conduct, and when compelled to condemn, he did it with pain and sorrow, and, very likely, with the final suggestion of some extenuating or hopeful view of the delinquent. He was no severe critic or censor of his brethren.

He appeared absolutely a stranger to that mean spirit which, I am afraid, has been the too just reproach of the ministry: a spirit of envy, jealousy and rivalry. It gave him no pain that a brother should outshine or outstrip him, and it did not seem to occur to him that a minister, by superior gifts and graces, could ever be in his way. He was a model church member, which is not always the case with retired preachers. He was the pastor's friend and counselor. He did not plead or employ his ministerial prerogative as a ground of exemption from ordinary duties in the church, but bore his own burden, and often more than his own, with cordial patience.

The blessing of the peacemaker was on him. His own spirit was tranquil and pacific, and, so far from widening breaches and exasperating dissensions by a fierce temper of partisanship, he labored to compose strifes and reconcile alienated brethren.

He was a willing and generous contributor of his worldly substance to every good cause. In his ministrations, he insisted much on the duty of giving, a duty he never undertook to discharge by proxy.

His caution in speaking of the faults of others has already been referred to. It is proper to add that he rigidly ruled out of his speech all foolish jesting, and more especially all that approached impurity. While occasionally indulging the quiet humor of delicate wit, of which he had a rich vein, his conversation was never stained by malice or pollution. He seemed to accept, as a rule for himself, that maxim of the ancient Persians, which pronounced "unlawful to speak of what it was not lawful to do."

His *politeness* may be said, in part at least, to have been a development of his piety. If politeness may be defined as kindness, expressing itself in kind and self-denying acts, he was a model of this cheap yet potent virtue, immeasurably superior to Chesterfield, or any of his school. While he never affected the airs and artificial graces of a polished man of society, and would have scorned them, if he could scorn anything, he was still a pattern of *courtesy*, and was guided by the nice instinct of christian feeling to the performance of those various acts which marked him for a true gentleman:

If there was any defect in his christian character, perhaps it

was a lack of that sort of cheerfulness which gives to piety a pleasant and winning aspect, and which, in particular, recommends it to the young. Though removed as far as possible from a morose and prim severity, he displayed a little too much, probably, the sad and sombre side of religion. It is thought his usefulness would have been enhanced if the bright and joyous elements of piety had been more conspicuous in his life. The mention of this defect as the most serious which criticism can suggest in the review of his christian character, only serves to demonstrate how extraordinary that character was, and how far elevated in holy grandeur above the vast majority of latter day examples of saintship. And yet Charles D. Mallary entertained the most painful conceptions of his own utter unworthiness, and worthlessness even, in the sight of God. Indeed, his unaffected *humility* was one of the most striking traits of his piety. His views of the exceeding sinfulness of sin, and of the holiness of God, were such as to bow him in the very dust. A delicate spiritual modesty softened and refined every manifestation of his inner life. A volume that would do justice to his piety would be a book of devotion not inferior to the biographies of Henry Martyn, Samuel Pearce and Edward Payson.

While Dr. Mallary will be remembered for his goodness, that goodness would not have been so conspicuous and noteworthy, if it had not been associated with a mind of uncommon capacity and vigor. His intellect and heart operated in delightful harmony, imparting to each other light and strength, and, in their blended movements, their almost perfect synthesis, presenting us with a complete and effective character. His mental endowments were of a very high order. It would, doubtless, be extravagant to assert for him the possession of that sort of ability which originates new thoughts, strikes out new paths of investigation, and makes memorable contributions to the stock of human knowledge. It is only a very few, in the long succession of ages, who can justly be assigned to this intellectual rank, and be classed with those sceptered kings in the realms of thought, "who rulè us from their urns." But, while not claiming for him this style of greatness, we insist that his talents were such as to make him a man of special mark. To the more solid qualities of the understanding, such as a quick and

clear perception, a calm, sound judgment, a tenacious memory, a capacity for bold and vigorous thinking, he added a fertile fancy and a soaring, creative imagination, which enabled him to illustrate and adorn whatever he touched. His grasp of subjects was broad and firm, indicating intellectual strength and comprehensiveness. His mental operations were distinguished, not so much by formal logical processes—by regular advances, in which each minute step was ostentatiously displayed—as by rapid intuitions, and by a series of steadily progressive leaps and bounds towards his goal. Without any technical elaboration and parade of argument, he was still a solid and able reasoner. There was great symmetry and admirable balance in his intellectual constitution, no one faculty being developed out of proportion to, and at the expense of, another faculty. Had his will been a little more positive and imperative, and his taste a little more exacting, his mental conformation would have gained somewhat in imposing and attractive force.

This richly endowed intellect had been well disciplined and furnished with ample stores of knowledge. He was fortunate, as we have seen, in his early opportunities of education, and these he zealously improved. Subsequently, he had been, as circumstances allowed, a diligent student. His range of acquaintance with books was extensive. There were few subjects, even outside of his profession, with which he was most surprisingly familiar. In theology, and the history of religious opinions, he was well read. The degree of Doctor of Divinity, conferred by Columbian College, District of Columbia, though little prized by him, was richly merited. He retained, beyond what is common among our working ministers, his knowledge of the ancient classics, and a marked fondness for their beauties. Indeed, his tastes were quite scholarly, and had his mode of life been more settled and regular, and his health more favorable to the pursuit, he would doubtless have acquired distinction as a man of profound and varied learning. Under proper influences, he would have made a Biblical critic and commentator of rare excellence. His thorough common sense and solid judgment, along with the spiritual insight and intuition of his deep piety, would have constituted him a theological teacher of the

style of the "judicious Hooker," and the yet more judicious Andrew Fuller.

Of the gifts and graces of Dr. Mallary, we have pleasing memorials in his various printed works. He figured in his day more than most of our leading ministers as a writer and author. He entertained an exalted appreciation of the power of the press, and from no mere scribbling propensity, no weak ambition to see himself in print, but from a solemn conviction of duty he wrote much. He was master of a facile pen, and of a style characterized by numerous excellencies. It was always correct, smooth and animated, often ornate and eloquent. His leading productions are the "Life of Botsford," "Memoir of Mercer," "Soul-Prosperity," "Sanctification," "Sabbath-School Instruction," "Simple Rhymes for Children," "The Alphabetical Dinner." "Prince Alcohol," an allegory in the style of Bunyan, and almost worthy of the immortal dreamer himself, was published many years since by the American Tract Society and obtained an immense circulation. The poetical talent of Dr. Mallary was remarkable, and, if thoroughly cultivated, might have achieved for him distinction in this department of literature. A little before his death he completed a didactic poem which had occupied his leisure hours for many years. It is entitled "Lord's Day Musings," written in blank verse, and extending through seven books. His contributions to the "Christian Index," on a great variety of subjects, always arrested attention and repaid perusal. His chief fault as a writer consisted, probably, in a certain diffuseness of style and a lack of that sententious brevity or terseness which keeps the mind alert and expectant. In the too limited authorship which characterizes the Baptist ministry of Georgia and of the South, he occupies a foremost place. All that he ever published was like himself, pure, and good, and kind.

"He never wrote

A line which, dying, he could wish to blot."

But, after all, it was probably in the pulpit that Charles D. Mallary gave the highest exhibition of the rare and various gifts with which he was endowed. First for his goodness, his holiness, and next *for his power as a preacher*, is he likely to be longest

and most widely remembered. In his generation, among the Baptist ministers of Georgia he had few equals and no superior. The pulpit was the throne where he seemed most at home, in the fullest command of all his powers, and the most perfect display of all his sacred passions. He was emphatically an *able* preacher, replete with rich thought, mighty in the scriptures, lucid and happy in the method of his discussions, and powerful in the arguments with which he defended and enforced his positions. He loved what are called the "doctrines of grace," and often presented them as pulpit themes with masterly strength and consummate skill. He was a truly *eloquent* preacher, gifted with a rare command of appropriate, energetic and beautiful language in which to clothe his sublime conceptions. His occasional hesitation for a word, perhaps, rather heightened than impaired the effect of his preaching, since that hesitation was almost sure to terminate, not in a lame and impotent escape from the difficulty, but in a new and bolder outburst of impassioned thought. His imagination was one of the most striking of his intellectual endowments, and, when fired in the discussion of divine truth, it often bore him to the highest heaven of invention, sweeping his hearers along with him "beyond the flaming bounds of space and time," up to

"The throne of God, the sapphire blaze,
Where angels tremble as they gaze."

He was an exceedingly ingenious preacher, not in the sense of being able to excite attention by the petty conceits, smart surprises and startling paradoxes of sensation sermonizers, but as conveying truth, like the great Teacher, by similes, parables and happy illustrations. It was this peculiarity which gave him in large measure his enviable distinction as a preacher for negroes and children. His preaching was strongly marked by that indescribable excellence denominated *unction*, the blending of sincerity, earnestness and tenderness. He impressed all hearers with the conviction that he believed what he spoke and felt what he believed. In the pulpit he betrayed little self-consciousness and no vanity. He seemed conscious only of his Master's presence and claims. He kept himself behind the cross and lost himself in the theme. He showed his greatness

as a preacher by being nearly always equal to great occasions, although in his esteem there were no small occasions. At associational meetings, with an audience of thousands gathered in the grand temple of nature, his powers acquired their freest play, his feeble form dilated and became instinct with strange vigor, his long arms swung about him with Titanic energy, and his voice, in tones of organ-thunder, poured out the sublime thoughts and emotions with which he almost seemed inspired. Many of his sermons were very memorable and produced impressions which will long live in tradition. He never affected the arts of the orator, though he naturally adopted many of the best rules of the rhetorician and elocutionist. He spoke right on as his heart prompted, careless of gesture, intonations and all the niceties of style and manner. Indeed, it was unfortunate that he did not pay more attention to these minor matters. Had he cultivated and disciplined his naturally fine voice, and pruned away certain little infelicities of manner, and kept his pulpit forces more compactly together and more thoroughly in hand, his preaching would have gained considerably in its uniform impression. In his sermons, as in his writings, a certain diffuseness of style and a negligence of minute graces, together with a prolix tendency and a disposition to multiply divisions where differences were not sufficiently broad, constituted his most serious faults. But on the whole, while not a perfect pulpit model for imitation—as no minister is or should be regarded—he was a preacher of such compass and force, such fidelity and affection, such stately eloquence and childlike simplicity as is rarely vouchsafed to the church of Christ.

It is natural to think of Mallary as a preacher in connection with the ministerial associates of his life. Of course it would be improper to compare him with any of those brethren still living with whom he delighted to labor, and it is a delicate task to institute a comparison between him and any of those companions who are now sharing with him the heavenly rest. There is one name, however, which involuntarily starts up at the mention of Mallary, as if united with it. We mean, of course, *Dawson*. This noble pair of brethren lived out their days in mutual esteem and love. They preached much to-

gether, they were singularly as one in their views of most subjects, and they co-operated heartily in promoting the same great objects. In the pulpit they were somewhat alike, and yet they were different. Dawson was more graceful, Mallary was more profound; Dawson was more impassioned, Mallary was more thoughtful. Perhaps Dawson had more genius; Mallary had more discipline and culture; Dawson was more moving; Mallary was more convincing; Dawson understood the nice cords of human nature something better, and how to strike them; Mallary was more thoroughly acquainted with great truths in their relations and harmony; Dawson's preaching was more popular and immediately effective; Mallary's was better adapted to be put in print and read at the fireside. It is instructive to reflect how little the settlement of the question, "Who was the greater preacher?" concerns them as they mingle in those associations where all the disputes and ambitions and rivalries of earth seem so mean.

Few men of his generation have been equally active and useful with Dr. Mallary in promoting those great enterprises of benevolence which form so marked a characteristic of our age. He was an early, zealous and persevering advocate of the temperance cause. The claims of ministerial and general education found in him a devoted and self-sacrificing friend and champion. Sabbath-school instruction enlisted his warmest sympathy, and evoked some of the best productions of his tongue and pen. The missionary work, whether foreign or domestic, had not, perhaps, in the State of Georgia, another such toiling, believing, praying friend. His was eminently a missionary spirit. He was emphatically a *working* christian, combining, in an extraordinary degree, the active and contemplative elements of religious character. No danger that he would rust out. As a *useful* man, who faithfully served his generation, he had in his day few equals. Even should his name be forgotten, his influence will live in the endless succession of gracious causes and effects, striking onward and downward "to the last syllable of recorded time."

It has been said of some eminent man, that nothing in his life so little became him as his manner of leaving it. It was not so with Mallary. His death was perfectly congruous with

his life—just such as could have been desired, and would have been expected. Without extraordinary pangs of physical suffering, in full possession of all his mental faculties, soothed by the affectionate ministries of his children, he sank to his rest as gently as a wave dies along the shore when the storm has ceased. In the language of the finest epitaph of pagan antiquity, “his death was the close of a beautiful day.” At the earnest solicitation of his friends, he had repaired to Magnolia springs, Sumter county, Georgia, several weeks previous to his death. As his end drew near, he lay completely passive in the divine hands. He said, “*I am afraid to live, but not afraid to die;*” and yet he was resigned to remain or depart. All day long, and most of the night, he discoursed concerning the Saviour and that heaven which was so near. At times he became so intensely interested in these glorious themes, that he would raise himself and sit erect in bed—a thing which ordinarily he was unable to do without assistance—and deliver exhortations so solemn and touching as to melt the most callous of his attendants to tears. When admonished that such exertions would injure him, he replied, “*It does not harm me to talk of Jesus.*” He spoke much of his old friends, living and dead, alluding particularly to Mercer, Sanders, Dawson and others who had gone before and with whom he expected soon to renew his intercourse. He thanked God for his *sufferings*, as well as for his ease; and when asked, “Are you suffering much?” replied, “*Yes, some, but Jesus is in the room; the room is full of ministering spirits!*” His last words were, “SWEET” (clapping his hands,) “HOME!”

His end was not so much a death as a transition and transfiguration—not so much an unclothing, as a being clothed upon with the shining vestments of immortality. In contemplating such a termination of life as this, such a perfect euthanasy, we may well exclaim:

Is there a deathbed, where a christian lies?

Yes, but not his: 't is death himself that dies.

This brief review of the life and labors of this great and good man would be incomplete and unsatisfactory to his friends, and unjust to his character and memory, if no notice were

taken of the position he occupied in regard to the great struggle for Southern independence, which was going on during the last four years of his life, and was still undecided at the time of his death. "The lost cause" was, of all earthly concerns, the nearest and dearest to his heart. Though he never took any part in politics—having rarely voted during a period of forty years—yet few men better understood the structure and history of the government, and no man was more devotedly attached to the Constitution and the Union. He watched with intense interest the great political movements which, from time to time, agitated the country, and mourned over the folly and fanaticism of the people and rulers. For some years previous to the war, he indulged the hope that our sectional difficulties might be settled, and that a terrible struggle might be averted. But soon after the "John Brown Raid" in Virginia, he went on a visit to his friends and relatives in his native State, (Vermont,) and was convinced from what he saw and heard, that war was inevitable. In a letter to his oldest son he says: "I have no hope of the country. Nothing but the power of a merciful God can save us from war and ruin. I fear that in his wrath he will punish the wickedness of the people. The North seems blind to its own interests, and determined to destroy us. The Constitution is no longer respected, and the higher law doctrine is embraced by all classes. Infidelity is on the increase, and religion in all the churches is sadly declining." His views of the condition of affairs remained unchanged, and after his return to his home he expressed the opinion that the union of the States would be severed, and separate governments established, or that a great military government would succeed, in which the South would be powerless.

When the secession of the Southern States took place and they declared their independence, he approved most heartily of their action and sanctioned it by his vote. Though doubtful of our success, he never doubted the justice of our cause. After the conflict of arms began, his heart and soul was in it. In addition to the morning and evening family devotions, he spent half an hour of every afternoon in prayer for the Confederacy. Not only did he pray for the cause, but he contributed liberally of his means towards its support, believing that the principles

of both civil and religious liberty were involved in the issue. Of African slavery, as it existed in the South, he was a zealous advocate, firmly believing it was sanctioned by divine authority. He looked upon it as the means appointed by providence for the civilization and evangelization of the African race. The violation of the provisions of the Constitution he considered a great sin; but the violation of God's providence by the abolition of slavery, he considered a greater sin. He expressed the opinion that abolition would result in the extermination of the negro race in America. In the last days of his life, his interest in the great cause seemed to increase. He heard that Atlanta had fallen: "Who knows, said he, but what *I* may be captured before I am called away?" And when asked how he would feel about it, answered, "Well, I will say to them, I am a poor old *rebel*—do with me as you like."

JAMES F. SWANSON.

The subject of this sketch was born in Morgan county, Georgia, January 27th, 1825; was "born again" in the town of Madison, in the same county, in the fall of 1848; and still had another birth into the heavenly world, departing this life on the 28th of October, 1869, near Cedar Town, Polk county, Georgia.

A short review of his life and character may bring honor to the grace of God, which was so signally manifested in him. Let us view him

IN THE WORLD.

He was born as would be said of a good family. He would have said,

"But higher far my fond pretensions rise,
The son of parents passed into the skies."

Nothing special is noted of his boyhood, beyond the fact that it displayed the manliness, modesty, generosity and thrift which characterized him when grown. When about twenty years of age, he left the parental roof, and out on the journey of life held his anxious way. Relying upon his own resources, he entered the town of Madison. In 1848, after several years of excessive toil, he raised himself to a partnership in a prosperous

mercantile business, which was conducted for eight years under the firm name of Fears & Swanson. His failing health compelled its abandonment. By his request, that firm was never, by "public advertisement," legally dissolved. Death only dissolved the unions which he decreed. Subsequently, he was engaged in teaching. In the later years of his life, when his physical infirmities demanded, his time was partly employed in the cultivation of land, in teaching, and as agent for an incorporated society. In all these dealings with men, he impressed them with his scrupulous honesty, his unswerving fidelity, his high-toned candor, and his practical good sense. His partner says of him: "He never, in all his life, was known, in his business contracts, to give an undue coloring to his side." Accordingly, the deepest affection or respect of his pupils or patrons, his employers and employees, his associates and his neighbors, was constantly excited towards him.

IN THE CHURCH.

In the fall of 1848, during the first year of the pastorate at Madison of Rev. C. M. Irwin, a gracious revival of religion occurred, and brother Swanson was led into the faith and obedience of Christ. He was baptized in October of that year.

With the heartiness and promptitude of an earnest man, he entered upon his duties as a christian. His voice was consecrated in song, in prayer, in exhortation, in instruction, and in conversation. Many remember the influence sent out from the choir, of which he was the leader, and from the Sabbath-school, of which he was successively teacher and superintendent. The true, pure fragrance, even of this germinal period of his life, was hallowed to the benefit of old and young, of white and black. He never lost sight of the necessities of his own soul, though immersed in the most anxious labors for others. Very well known and appreciated was the truth: to do good to others, we must first be good. He felt that wherever he was directed to set his foot, God gave him the land. Every movement revealed his deep sense of personal responsibility to the truth as it is in Jesus, and to all with whom he came in contact; and hence, he approached men with greater success through private or personal, than through public or professional channels.

What a revenue of strength does character bring! Bacon says, "Knowledge is power;" but, in a truer sense, *Character is power.*

IN THE FAMILY.

In December, 1854, he was married to Miss A. C. Stone, a highly accomplished christian woman, who conferred on him the heritage of great happiness. This union was never marred by a misunderstanding, never chilled by neglect, never threatened by a collision. No union could be more pure, more congenial or more productive of spirituality and usefulness. No children blessed it, but he was to her husband, brother, lover; she was to him wife, sister, comforter. Each was the complement of the other. Called into the fellowship of protracted suffering, while death ever and anon flapped his dark wings over the couch—now of one, now of the other—they were alternately watching, nursing, strengthening each other. And yet there was a painful *interim* when others were appointed to do these things. How sore the trial of their faith, how deep the anguish of their hearts when, the wife having been carried to New York for her health, they were separated, through unavoidable circumstances, from December, 1860, till the summer of 1865!

During most of this time, we find him in the family of brother Marcus H. Bunn, near Cedar Town. In the family is furnished the test and the quality of a man's religion. His true character is revealed at home. As the Lord blessed the house of Obed-Edom because of the ark of God; as Potiphar and Pharaoh were prospered because of Joseph, so brother Bunn's family was blessed because of brother Swanson. In the language of Laban to Jacob, brother Bunn could say to brother Swanson, "I have learned by experience that the Lord hath blessed me for thy sake." For months and years he moved before them, a sacred incarnation of the power of grace. Every one of brother Bunn's children was lead to Christ. Dear ones, how he loved you! How you loved him! On the shining shore he is singing Jesus just as he did around your hearthstone—singing, while he is waiting for you.

IN THE MINISTRY.

Many Southern men have been led into the ministry through their labors for the colored people. Many preachers, ordained by no ecclesiastical court, but anointed from on high, did for years, and do now, break to these the bread of life. Every agency which the genius of christianity anywhere recognizes or employs in the elevation of the menial class, was subsidized in the proclamation of the gospel to that race; and where the statistics of labor can be collected and calmly compared, there will be found as great—in some instances greater—success here as in other localities. Previous to the war, while preaching exclusively to this class, one of the most distinguished theologians received his doctorate, and a lawyer of the highest culture, in the midst of an onerous practice, found his chief delight. The writer's first impressions to preach were produced in this way.

Very early after his conversion, brother Swanson began work for the salvation of the negroes, and continued it with so great ardor that an unquenchable desire to preach the gospel to all men was developed. His brethren, confirming the conviction of his heart, suggested that he identify himself with the full work of the ministry. He was accordingly ordained on the 13th of March, 1859, at Madison. Brethren H. H. Tucker, A. T. Spalding, N. G. Foster and George Y. Browne constituted the presbytery. While teaching at this place, in the Georgia Female College, he preached to country churches and in destitute neighborhoods. During a visit to the North in the spring of 1860, he received and declined a call to the pastorate of two churches near the city of New York. He next supplied the Second Baptist church in Augusta, Georgia, for twelve months, preaching frequently to the First church. A long and severe illness compelling him to decline the charge of the Second church, he settled, with a view of securing health, in north-western Georgia, near Cedar Town. In March, 1862, he became pastor of the church in that place, and the one in Cave Spring, giving two Sabbaths a month to each. In January, 1863, he resigned the Cave Spring church, because the tax was too great upon his constitution. He remained pastor at Cedar Town till the close of 1865.

I. AS A PREACHER.

If required to give, concisely, an accurate description of our brother, Cowper supplying the words,

“I would express him simple, grave, sincere;
In doctrine incorrupt; in language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.”

The essential qualification of every minister of Jesus is PIETY. How can a man utter spiritual truths effectively unless he realizes them in his own experience? No one doubted the regeneration of brother Swanson. None failed to discover in him a heart-whole consecration to Jesus. True character and sound theology are not only evoked by prayer, but are revealed in it. Who that listened frequently to his devotions was not convinced that his presence was a power, and was felt, and then his countenance was elevating, inspiring, consoling. The features displayed in his ministry were piety, benevolence, prudence, firmness, common sense, and crucifixion of self and the world. Few had so vigorous faith, few such wealth of practical holiness. His faith, not his works, brought this to him. He loved the doctrines of grace, the dear Pauline faith, unfolded more particularly in Romans and Galatians. He was unusually clear in the statement of his propositions, and they were fortified by sound, judicious argument. He had a great aversion to clap-trap, no relish for sensation, for novelty, for eccentricity, but a genuine regard for tender, earnest, true emotion. His style was plain, but strong; his delivery full of solemnity and unction; his manner quiet and self-possessed—his great soul bounding through all.

He was eminently catholic and evangelical. In his intercourse with others, he never offensively thrust his opinions forward. He loved doctrine, but not because held by a sect. He was no dogmatist, no partisan. No social, denominational or geographical bands girded the affinities of his soul. So truly honest, he would not rashly assail the tenets of sincere chris-

tians, nor offer to others what his own faith had not appropriated, nor urge to a course of conduct which his own life had not illustrated.

II. AS A PASTOR.

Though his labors as a pastor were brief and frequently intermitted, they were very useful. He felt that his ministry had been especially blessed to Christians, notwithstanding there may not have been many conversions. But, in truth, we know very little about results at present. The love, and not the reward, of the work was his stimulus to action.

In the pastorate, his influence was wide-spread and abiding. He moved from house to house as a godly man, warmly welcomed, greatly beloved, and gladly leaving his benediction upon all. Such benedictions were never drudgery to him, who looked upon them as a part of his service to Christ. It is impossible to calculate their influence.

In matters of discipline, he was firm and faithful, candid and loving, rigid, yet not vapid. Nothing was allowed to barricade his path of duty. He loved a small but pure church with more fervor than a large worldly one.

Many tears will fall on the cheeks of dear saints of God as they recall his cheerful face, his practical talks, his unctious prayers and his timely advice, all combined in hours of mellowed communion. How gentle, how appropriate, how satisfying was the warmth of his faith, the depth of his sympathy, the counsel of his heart. A successor in the pastoral office says: "He was a model *christian* and a model *preacher*." The worthy treasurer of the Georgia Baptist Convention says: "In the course of my religious life of thirty-six years, I have known but few christians more devoted and consistent than brother Swanson."

IN THE RIVER OF DEATH.

For years he suffered with a pulmonary affection, often brought to the very brink of the grave, yet ever calm, ever trusting. When weak and languid because of hemorrhage from his lungs, he lay on his bed, half on earth, half in heaven, while beloved christians gathered around, how eloquent, how direct, how real was his preaching! With what patience he

yielded to his heavenly Father's treatment. How submission gilded the crown of faith! Into his room the smallest child would glide with confidence, and, greeted by his smile, would honor him with the gift of sweet flowers, as symbolic of his spirit. Into that room—during the war it was an "upper room"—it is remembered *well*, so well, how often have loved ones gathered and voiced in melting music the sustained harmonies of his own soul! Oh, the pathos, the power of a scene like that!

In July, 1869, he had a severe illness, from which he never fully recovered, though by September he was able to take exercise, to sit up most of the day, and to visit some. "But before he had gained much strength, he was attacked with inflammation of the glands of the throat, terminating in a series of abscesses, which drained his life away and made him a prey to many ills. He had a cough, too, which troubled his rest at night." During this time his usual cheerfulness blossomed in rich fullness.

"On Saturday morning, October 23d, he had a slight hemorrhage, but felt it a great relief, and all day was very happy, saying afterwards that it was one of the happiest days of his life." There were slight attacks of the same on that and the next night, but he was comparatively comfortable until Wednesday, when, having lain all the morning weak and still, he felt his pulse and said to his wife, "If this prostration is not the effect of an anodyne, I am very near to death." This was their first premonition.

"After a sinking spell in the afternoon, his physician and friends were sent for, only to find that a severe pneumonia was upon him." All that night his frail, patient, loving wife sat by him to help him, to refresh him, to comfort him, and to pray for him.

During *Thursday, October 28th*, he frequently said, "*It is all right—right and wise. My Father knows what is best, and his will be done! Through Jesus I have the victory, even in his righteousness. Not in myself, but in him is all my hope.*" Again: "I leave it all with him. Lord Jesus, receive my spirit." "I have not one pain too many." "If I have no ecstasies, *I have great peace.*" Late in the afternoon of that day

some friends fulfilled the idea of Addison, as he said, "Come, see a christian die." He welcomed them, and said presently, "*Open the door!*" and *that instant* the angels opened the door of paradise, and calmly, trustfully, peacefully he went over the tide to dwell "IN THE CHRISTIAN'S HOME IN GLORY! * * * By the banks of the Coosa, in the beautiful cemetery on the hill that overlooks the city of Rome, Georgia, his body sleeps. His soul, whose triumph is a legacy to believers, a witness to infidels, and a joy to angels, is 'hid with Christ in God.'"

Thus much by brother Gwin. The author knew "Frank Swanson," as he was familiarly called, from his early childhood. His parents were excellent persons, his father (John Swanson,) having been for many years a deacon of Antioch church, Morgan county, when it was one of the most flourishing churches in Georgia. His mother was a most exemplary christian, and several of his brothers and sisters were devoted followers of the Lamb.

JOHN E. DAWSON, D. D.

As a deeply interesting memoir of this distinguished man, by his sister, Mrs. A. P. Hill, is now before the public, it is deemed necessary to give, in this work, only the following brief outline of his character and services, referring those who may not have read it, to that excellent memoir, and recommending them to obtain it without delay.

John Edmonds Dawson was born in Washington county, Georgia, March 7th, 1805, and was the second son of Major John E. Dawson, an intelligent and wealthy farmer, who moved from Virginia to Georgia early in the present century, and from Washington to Morgan county, where the subject of this sketch was brought up. For several years he attended school in Madison, under the instruction of Major Alden, who speaks of him as a youth of noble mien and fine intellect. He subsequently attended school at Mt. Zion, Hancock county, under the celebrated Dr. Beman, where it is thought he did not remain very long. His educational attainments seem to have been only such as could be acquired in the academies and high schools of the times. Even at this early age, he was distin-

guished above his fellows for his *powers of oratory*, in which he so greatly excelled in maturer years. If ever man was *born an orator*, John E. Dawson was that man.

At the early age of nineteen he was married to the only daughter of Mr. John Walker, a wealthy planter of Morgan county, and settled on a farm adjoining that of his father-in-law, between whose family and Mr. Dawson there ever existed the kindest relations.

Though not strictly moral in early life, he was ever the soul of honor; the very impersonation of integrity. In less than two years subsequent to his marriage, and early in the great revival of 1827, he became a hopeful subject of divine grace. At an Association at Antioch church, Morgan county, (mentioned elsewhere in this work) under a sermon by Rev. A. Sherwood, he gave the first public manifestation of interest on the subject of religion, and, before the meeting closed, he obtained hope in Christ. He and his wife were baptized at Indian creek church, Morgan county, by Rev. Edmund Shackleford, September 22d, 1827. He at once became an active and efficient church-member, a leader in conference and prayer-meetings; but did not commence preaching till the summer of 1834. His first sermon was delivered at Monroe, Walton county, during a memorable revival, in which about eighty were baptized. He was *ordained* to the ministry at Indian creek church, January 14th, 1835, by a presbytery consisting of Malcolm Johnson, V. R. Thornton and A. Sherwood.

There was one fact connected with his earlier efforts at preaching, which should be mentioned. Sometimes, after having taken his text, and proceeded fifteen or twenty minutes, he would lose all confidence, and fail or break down. He would generally have a presentiment of such a result, and, on different occasions, he pressed the writer into the pulpit with him, that he might finish out the work in which he apprehended failure. On such occasions, he would seem to his hearers to be progressing with ease and pleasure, when he would pause, as if bewildered, and would suddenly take his seat. Ordinary men do not have such experiences. But John E. Dawson was far from being an ordinary man.

He entered upon his first pastorate at Eatonton, which com-

menced in the early part of 1835, in which church a great revival was experienced in the course of the year. During the same year revivals were also experienced at Milledgeville, McDonough, Sharon and other places, and Dawson participated in them all.

He continued in Eatonton only one year, and was called thence to Columbus, where he commenced his labors in January, 1836, which were soon interrupted, and finally broken up by the war with the Creek Indians (in the territory in Alabama adjoining Columbus) which broke out that year. Having returned to Middle Georgia, his labors, for several years, were given to Madison, Monticello, Forsyth, etc., till in 1842, he removed to LaGrange, Troup county, where he became pastor of the church and principal of a female academy. This double service was rendered necessary on account of his having a large family to support and the heavy pecuniary losses he had of late years sustained. His whole heart, however, was in the ministry; so that the school-room was irksome to him. In 1843, through the agency of the writer, his school property was sold to Mr. Milton E. Bacon, and he was once more fully devoted to the work of the ministry.

From this time forward till laid aside by disease, induced by excessive labor, all his great powers were devoted to preaching "Christ and Him crucified." It is safe to affirm that, in those days, as a popular pulpit orator, he had no peer in the denomination in the State, nor perhaps in any other denomination. On all occasions, where thousands assembled to hear the Word, the most prominent positions were assigned him, and he almost invariably met the expectations of the public. Sometimes he failed; and when he did so, it was an *utter failure*. He was no half-way man in anything. He was *John E. Dawson*, and no one else. God had given him such a commanding person as few men possessed; a voice soft and musical, yet of great compass and power; and a manner and magnetism that captivated and attracted all who came within their influence. His grasp of mind was that of a giant; his flow of language like the rush of a cataract. There was eloquence in the flash of his eye, in the movements of his body, in the nervous motions of his arms. Who that ever heard him will forget the power there was in

that left hand? But I forbear. Eloquence may be felt, but cannot be described. The writer recalls instances in which he has seen large audiences more entirely under his control than he has ever witnessed in the case of any other public speaker.

After laboring in LaGrange five years, he was again called to Columbus. He would not accept till he had prevailed on Rev. C. D. Mallary to take his place. In the early part of 1848 we find him again at Columbus, where he continued the idolized pastor till 1856, having in the meantime spent several months in New Orleans, where his ministrations attracted much attention. His resignation at Columbus was forced upon him by long-continued affliction, the result, as has been already said, of excessive labor. When he could no longer preach, he accepted the position of associate editor with Dr. Henderson, of the *South-Western Baptist*, Alabama. He lingered a few months, when *consumption* terminated his earthly career, at Tuskegee, in the fifty-sixth year of his age. His remains are interred at Columbus, Georgia.

The reader is again recommended to obtain the "Life of John E. Dawson," by Mrs. Hill.

ADAM T. HOLMES, D. D.

This gifted minister was born in Sunbury, Liberty county, Georgia, about the year 1803. His father was Mr. James Holmes, a wealthy and leading citizen of that county. His mother's maiden name was Kell, an aunt of the distinguished Lieutenant Kell, of the Confederate Navy, an officer of the Alabama. His brothers were not unknown to fame—Dr. James Holmes, of Darien, and Captain Isaac Holmes, of Macon, who died in Mexico. His two sisters were ladies of culture and refinement. His mother was one of the most devout and godly women the writer has ever known.

Mr. Holmes enjoyed the best educational advantages the country afforded. For a time he was a student at Yale College, Connecticut. Whether he graduated or not, the writer is not informed. He was, however, an excellent scholar, a highly gifted writer and a fluent and forcible speaker. His early years were spent in sin and folly, and it was not until he was about

twenty years of age that divine grace arrested his course. He was one of the first subjects of the *great revival* which was experienced on the coast of Georgia and South Carolina in 1822, and was baptized at Sunbury, in November of that year, by Rev. Charles O. Screven. For two or three years he ran well, was put forward by his brethren in exhortation and prayer, and promised great usefulness. But, from various causes, he got into a cold and backslidden state, and for a time was a wanderer from the fold of Christ. It is with pain the author records this fact in his friend's history, and it is with pleasure he adds that his restoration to the church was cordial and permanent.

It was not long after his restoration that he embarked fully in the work of the gospel ministry, in which he was a faithful laborer the balance of his life, embracing a period of about forty years. He left the coast and was engaged in teaching school for a time in Forsyth, Monroe county. For two or three years he was pastor of the church in Macon, whence he removed to Houston county. For the balance of his history, the author acknowledges himself indebted to the gifted pen of Rev. H. C. Hornady. In a notice of Dr. Holmes, which appeared in the "Christian Index" soon after his death, (which occurred in Atlanta, September 29th, 1870,) Mr. Hornady says:

"On the 4th day of July, 1839, the writer, then a boy, was present at Pine Level Academy, at that time under the superintendence of Rev. Peter McIntyre, when and where we heard, for the first time, a public address from Rev. ADAM TUNNO HOLMES. He was then in the full vigor of his mature manhood, and presented a personal appearance equaled by few and surpassed by none of his compeers. The address was delivered on the subject of the 'Temperance Reformation,' and it was so replete with matured and vigorous thought, that it was subsequently published by request of the large and intelligent audience then present, and there are doubtless copies of it still in print. A little previous, the subject of this notice had been married to Mrs. Nelson, a lady of fine culture, from the State of South Carolina. She was a member of the Hampton family, than whom none have a brighter record in that once proud

State; but, as she still survives, further mention in this connection may not be entirely appropriate.

"It was about this period that brother Holmes was called to the pastoral care of two of the most important churches in Houston county, viz: Perry and Hayneville, which he served with characteristic ability until 1851, when he was elected to the presidency of the Baptist Female College at Cuthbert, to which place he removed and entered upon a new career of usefulness.

"During the autumn of 1846, while the writer was a student at the Academy at Hayneville, the Rehoboth Association held its session with the Baptist church at that place, and as there was an unusual amount of religious interest manifested by the people, the meeting was protracted for a number of days. In attendance upon the meeting of the Association were C. D. Mallary, C. F. Sturgis, J. R. Kendrick, Jacob King and Hiram Powell. On Monday, Rev. J. H. Campbell reached the place from Richland, in Twiggs county, where he had just closed a revival meeting of great interest. The writer was then in his minority, and went to the meeting with mingled feelings of curiosity and respect for the talented preacher, and on reaching the place found the church filled with a congregation which appeared unusually serious and attentive. The text of Mr. Campbell was taken in I. Peter, iv. 18: 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' During the delivery of the sermon many poor sinners 'were cut to the heart,' and it was there, while under deep conviction for sin, that the writer was brought into intimate relations with Rev. A. T. Holmes, in whom he found a spiritual adviser every way qualified to guide his untutored mind to Christ, the friend of sinners; and if it is given to the departed to know what is occurring on earth, then the spirit of our departed brother understands what are the feelings of his humble biographer, and can appreciate the gratitude of one who now trusts for salvation in the merits of Jesus Christ alone.

"The writer was baptized by brother Holmes, and for five years enjoyed his pastoral labors and spiritual counsels; and when he was ordained to the gospel ministry, his beloved brother was present and preached the sermon on that occasion.

An acquaintance was thus formed that ripened into a close and cordial friendship, which, by the grace of God, continued unbroken until the sacred tie was rudely severed by the icy hand of the great image-breaker. For these and similar reasons, the lamented one urged, as his dying request, that his religious pupil should write the words of affectionate remembrance which might enshrine his name, as it should meet the tearful eyes of his fellow-laborers who still linger on these mortal shores ; or as it is handed down, a priceless legacy, to coming generations. In sketching the life and character of the deceased, those who have ever known the power of loving religious fellowship will make due allowance for any apparent exaggeration in the portraiture.

“Adam T. Holmes was an honest man, and, whatever weakness of our common nature he may have betrayed in other directions, no temptation was sufficient to draw him from the path of rectitude and moral integrity. He was possessed of a high degree of courage, both moral and physical, and was never, therefore, in ‘the fear of man, which bringeth a snare;’ nor was he ever found employing the arts of dissimulation in order to hide his defects, or to escape the responsibility of a position. His bold, fearless and candid nature qualified him, in an eminent degree, to set forth and defend the doctrines and practices which have always been distinguishing features of our denomination ; and he never appeared to better advantage than when, surrounded by those who held different views, he showed from the scriptures the firm foundations upon which rested his faith and that of his brethren. Upon what are usually called the doctrines of grace, his teaching was remarkably clear and forcible ; and never, perhaps, since the days of Andrew Fuller, have the churches of any pastor been better instructed in the Calvinistic view of theology than those which were blessed with the labors of our brother whom these pages commemorate. His members, for solid piety and active usefulness, had no superiors, as all can testify who were acquainted with Hugh Lawson, one of the deacons of Hayneville, and Samuel Felder and Barrett, who sustained the same relation to the church at Perry. They were men ‘full of the Holy Ghost and of faith,’—men always ready to do good ; and we find it difficult to repress the

inquiry: When shall we behold their like again? To the labors of brother Holmes they doubtless owed much for their symmetrical and well sustained characters as christian gentlemen, that have made their example so rich a heritage to the churches which were the scenes of their earnest and useful lives; and well may they mourn for them, now that they have passed away from the labors of earth to the reward of the faithful.

Brother Holmes was a man of a high order of intellect, and as he had enjoyed the advantages for mental cultivation, few men were better qualified for the arduous and responsible duties of the public ministry; and the Baptists of Southwestern Georgia are largely indebted to him, under God, for their present influence and power in the vineyard of the Lord. While at Cuthbert, he was elected president of Central Institute, located at Lynchburg, in the State of Alabama, which position he accepted, but retained it only a short time. While at Lynchburg, he had something like a paralytic stroke, and it was deemed advisable by his physicians for him to relinquish his position and rest from active labors for a time, hoping thereby to restore his shattered health. Soon after his recovery from this attack, he was called to the pastorate of the First Baptist church in Atlanta, which relation he sustained for two or three years, loved and honored by a large and appreciative flock. In consequence of some disagreement which arose between him and a portion of the members, he resigned his charge and retired to the town of Decatur and labored for the churches in the country around, until compelled by ill health to relinquish the care of churches altogether. Returning to the city of Atlanta, his health began to improve so that he was able to resume the active duties of the ministry, and for a time alternated with Dr. Shaver in supplying the pulpit of the Baptist church in Newnan. But the seeds of decay were sown in his system, and again, in consequence of declining health, he was compelled to leave his post and learn to *suffer* his Master's will as well as to perform it.

"During his last illness, the writer had several interviews with him, in which he expressed his unwavering trust in that Saviour whom he had preached to others, and he looked to the termination of his earthly career with a calm and cheerful spirit,

which showed that when the summons should come, he would be ready 'to wrap the drapery of his couch about him and lie down to pleasant slumbers.' When he felt his end drawing near, he sent word to the writer to visit him; but, on account of other and pressing engagements, a compliance with the request was impracticable, so that the last scenes of his valuable life must be drawn from information furnished by others, whose privilege it was to be present in 'the chamber where the good man met his fate.' In his last hours, though suffering from difficulty of breathing, he found Jesus increasingly precious, and he who had been a fellow-laborer with Jacob King, Hiram Powell, C. A. Tharp, C. D. Mallary, John E. Dawson and James O. Screven, has gone to join them in 'that land which has no storm;' and joyful, indeed, must be the meeting and communion of kindred spirits at the Saviour's blessed feet!

"He is gone—the able minister, the fast friend, the affectionate husband, the indulgent father—and when these lines are read, there will be many tearful eyes, for some who once enjoyed his pious labors, or were his co-workers in the Lord's vineyard, and still linger on these mortal spheres, will receive their first information that another 'great man in Israel has fallen,' from this offering of affection and friendship.

"An aged wife, now widowed and lone—an only son, now fatherless and sad—will mourn when they miss the manly form and beaming eye of the departed, but they will sorrow not as those without hope."

N. M. CRAWFORD.

In the "Christian Index" of November 2d, 1871, the following editorial article by Rev. D. Shaver, D. D., appeared:

"REV. N. M. CRAWFORD, D. D.

"This beloved and revered brother has been taken from us. Perhaps no announcement of our pen ever carried so keen a sense of pain to so large a number of hearts as these words must awaken. We share this grief in no common measure, though our personal acquaintance with Dr. Crawford lies wholly within the limits of the last few years. Among the highest

privileges of these years, we reckon the hours spent with him in the quiet of the room where we sit now—to see him here, alas! no more! The chief charm of our intercourse was, not his singular balance and poise of intellect, not the thorough learning that gave him the tread of a master in every field of inquiry, not the strong, ripe judgment which had wrestled pre-vaillingly with all problems of ethics and theology—it was the equable temper, the dispassionate spirit, the transparent sincerity, the stainless sense of honor, the gentle affectionateness, breathing through his utterances from first to last. More than almost any person whom we have ever known, he withheld no word which christian candor demanded, and spoke no word which christian charity forbade. Like that queenliest of graces, true greatness ‘vaunteth not itself;’ and he was ‘clothed upon’ with humility, with freedom from pretension, with childlikeness, as with a garment. There is a sense in which we may apply to saintly excellence the Hegelian principle: that ‘the ideal is ever striving for realization, but is never realized;’ and who among us that survive more nearly exemplifies the ‘ideal’ of this excellence than he whom the Lord has taken to himself? In whose character is the struggle—the advance towards its ‘realization,’ traced in lines more like the Faultless Original than in his? Not simply to the effect of his instructions when occupying a chair in the Mercer University, or holding the presidency over it, is the denomination in the State indebted largely for its present position; the formative and reproductive influence of his personal piety—of ‘the daily beauty of his life’—wrought still more potently to this end. But he is gone from us—gone, we cannot question, to enter upon what his own pen, a few months ago, burdened with the overpowering blessedness of the theme, characterized, through our columns, as ‘that brighter, purer, richer, nobler, sweeter, grander, holier, happier life in the great beyond!’ Let us follow his steps as he followed Christ, that we may all meet him in ‘the city of the living God, the heavenly Jerusalem.’”

“Our readers will review with mournful interest the story of his life as embodied in the following sketch of the address by Rev. A. T. Spalding, D. D., at the First Baptist Church, At-

lanta, last Monday morning, in connection with his funeral solemnities:

“Nathaniel Macon Crawford was born at ‘Woodlawn,’ near Lexington, Oglethorpe county, Georgia, March 22d, 1811. His father, Hon. William H. Crawford, one of the ablest jurists this country ever produced, was that year re-elected to the United States Senate without opposition. The boyhood of our brother was spent in Washington City until his thirteenth year. In his fourteenth year, the family returned to Woodlawn, and in his fifteenth year he entered the University of Georgia, where he graduated at eighteen years of age, with the first honors of his class. He then read law, but never engaged in practice at the bar, though carrying with him through life the marked benefit of the knowledge of that science, and of the habit of analysis of words and weighing of testimony. (In 1834, at the age of sixty-two, his father died of paralysis, the same disease that has deprived us of his distinguished son.) Three years later, we find him a professor in Oglethorpe College, Midway, a faithful servant of Jesus, a member of the Presbyterian church, a brilliant, gifted young man, who won all hearts to love him. After the lapse of three years more, he was married, when twenty-nine years of age, to her who now mourns this the *first* break in the household bands.

“We come next to the change in his ecclesiastical relations. His wife was a Baptist, but the points of difference between the two denominations never became subjects of discussion or allusion amid the intimacies of household life. On the birth of their first child, he determined to make the question of right and duty as to its baptism a subject of candid, thorough investigation, nothing doubting that he should find the Presbyterian view supported by the scriptures, and furnish himself with arguments to overcome the scruples of his wife. To his surprise, however, on the perusal of our English version, and after the critical study of the original, infant baptism appeared to him utterly destitute of warrant from the Word of God. With the fidelity to principle which marked his entire life, he announced to his companion his purpose to be himself baptized; and this was the first time the subject had ever been mentioned between them. To the credit of his former religious associates, let it

be recorded, that this change did not in the least deprive him of their love and esteem.

"It pleased the Lord to call our brother to the ministry of the gospel while living at the old 'Woodlawn' homestead, and for a year he served the church at Washington, Georgia, as pastor. He was then transferred to a larger field, succeeding the senior Dr. William T. Brantly in the pastorate of the First Baptist Church at Charleston, South Carolina. After a ministry here of two years, he was elected to the chair of theology in Mercer University, which he filled with ability and acceptance for ten years, from 1846 to 1856. During this time, his Sabbath preaching was never intermitted when able to occupy the pulpit. He was pastor of Friendship church, Greene county, afterward at Penfield, at Greensboro, also, and at one time at Shiloh. A great revival, with more than forty conversions, grew out of a graphic sermon which he preached at Penfield.

"The first illness of Dr. Crawford occurred in 1851 or 1852, twenty years ago. While preaching at Lexington, Georgia, he suffered a stroke of paralysis in the midst of his discourse, and recovered from its effects only after a long time. From that period he never allowed himself to throw out his full strength in pulpit labor.

"On the resignation of the venerable J. L. Dagg, D. D., our brother was elected to the presidency of Mercer University, but soon retired from the position and accepted the professorship of moral philosophy in the University of Mississippi, Oxford. After a residence of nearly a year at this point, in the fall of 1857 he became professor of theology in Georgetown, Kentucky. In the summer of 1858 he was re-elected President of Mercer University, and returned to spend seven years at the head of that institution. In 1865, the war having closed, and there being great depression in the funds of the University, he accepted the presidency of Georgetown College, Kentucky, a post which failing health compelled him to relinquish in June of the present year, when he came, 'with untraveled heart,' to Georgia again, the State of his life-long love, and the people for whom, through nearly forty years, he never ceased to pray and labor.

"On the 20th of September last, at the house of his son Wil-

liam, near Tunnel Hill, he was stricken a second time with paralysis. He fainted at the breakfast table, but rallied, and at the end of a week was better again. About the middle of October, however, he grew worse, and for four days was unable to speak. His brother, Dr. Bibb Crawford, of Madison, was summoned to his side; but the Angel Messenger had called! He breathed his last on Friday, October 27th, at half-past three o'clock P. M., in the bosom of his family, and at peace with God and men.

"Dr. Crawford was a man of surpassing talents. His knowledge of history, philosophy, mathematics, law, ethics, religion, and ecclesiastical history, was clear and profound. His wisdom made him a valued counselor in our Associations and Conventions. His mind was brilliant, his fancy luxuriant, and his oratorical powers of the first order. His productions as an author have the savor of the old English works. He was a man of highest moral excellence, which shone with peculiar brightness in all the relationships of life. His christian character was not only without a blemish, but was exalted in an eminent degree. Consecration to Jesus reigned through his life of untiring industry, of profound humility, of childlike simplicity, of wide-spread benevolence, adorned withal by a genial flow of pleasant humor. While we mournfully bend over his sacred dust, his sanctified spirit has gone to that land of everlasting bliss, of which he so often and so eloquently spoke. He is now enjoying the rest of the saints under the shadow of the Great White Throne—nay, let us rather say, on the bosom of the Redeemer, his and ours."

Dr. William T. Brantly of Baltimore, says :

"My acquaintance with Dr. Crawford began in 1844, shortly after my first pastoral settlement, and shortly after Dr. Crawford had connected himself with the Baptist church. Thrown together at an Association in the country, and occupying the same room and the same bed, we had the opportunity of exchanging views on a great variety of topics. I must confess to feeling, at the time, considerable pride in the acquisition to our ranks of the son of man who, in his day, had been the most distinguished citizen in the State (the Hon. William H. Craw-

ford,) especially when the son was as distinguished as a scholar as the father had been as a statesman. In early youth, Dr. Crawford connected himself with the Presbyterian church. When, however, he became the father of children, he determined to examine the scriptures, with the view of ascertaining whether these sanctioned those articles of his church which required the baptism of infants. He brought to the subject the whole force of his keen and discriminating intellect; but he could discover no thus saith the Lord for pædo-Baptism. Pushing his inquiries further, he became convinced that nothing is baptism but a 'burial with Christ.' Acting out his convictions, without conferring with flesh and blood, he presented himself for membership in the Baptist church most convenient to his residence. At this time, no layman in the Presbyterian church in Georgia was more esteemed than he. Professor of mathematics in their college, in high repute for learning and moral worth, he could have commanded any office in their gift. But, constrained by principle, he joined a Baptist church in the country, and thereby relinquished all these prospects.

"Dr. Crawford was soon licensed, and then ordained. He was a pastor for one year in Washington, Georgia, and the same length of time in Charleston, South Carolina. He then identified himself with Mercer University, where, as professor of theology, and subsequently as President, he passed many years of his life. Prior to the war, he was a professor for one year in a college in Mississippi, and for about the same time in Kentucky. In 1865, he became President of Georgetown College, Kentucky, where he remained until last summer, when he resigned and returned to his native State.

"Dr. Crawford's scholarship was accurate and extensive. Connected with the class in which he graduated, in the University of Georgia, there were young men of decided mental power, and they subsequently made their marks on their age; but at college he led them all, bearing off the first honor. The President of the University remarked to the writer that no young man had ever been connected with the institution who possessed such remarkable powers for the acquisition of knowledge as did our departed brother. This scholarship he maintained through life. While president of the college he could take the

post of any professor who was temporarily absent, hearing a recitation in the higher branches of mathematics, or chemistry, or natural philosophy, or Latin, or Greek, with as much facility as though it had been the department specially confided to his care.

“As a preacher, Dr. Crawford did not, ordinarily, equal the expectations which his acknowledged talent and scholarship had awakened. There were times, indeed, when he spoke with commanding eloquence and the most melting pathos. His discourses, too, were uniformly sensible and instructive. With his piety and attainments they could scarcely have been otherwise. But his mind did not seem, as a general rule, to grasp and elucidate his theme with that masterly force which one would expect from its native vigor. He was often defective in analytical power; he needed what Horace so aptly terms the *lucidus ordo*, the shining order, which invests even common-place thoughts with interest, and without which the best thoughts produce but little impression. Still, he was always heard with interest, and must be ranked among the most popular and effective preachers of his day.

“There was one trait of character for which our brother was remarkable, and that is candor. No man despised more than did he misrepresentation or flattery. To his most intimate friends he was perfectly outspoken on the subject of their faults. When his opinion was sought about men or things you might be assured that nothing was exaggerated or suppressed. Correct or incorrect, you heard his honest sentiments. Charity, too, went hand in hand with his frankness. Without guile himself, he suspected none in others, unless the proof of its existence was too obvious to be resisted. His heart was tender and sympathetic. He was readily touched by the sufferings of others, and he was always ready to relieve them, so far as his circumstances permitted. Failing to see him, as had been expected, at our Southern Baptist Convention in Baltimore, in 1868, I asked him subsequently why he was not present? ‘I fully intended to go,’ he replied, ‘and had put away fifty dollars to pay my traveling expenses; but a day or two before the time of leaving, I received a letter from a friend in distress, begging me, if possible, to help him a little. So I sent him the fifty dollars

saved for Convention expenses, and I remained at home.' Here was an act of charity which, but for my question, would never have transpired. Many such, I have no doubt, would be disclosed, were the secret history of our brother's life given to the world. Strangers and slight acquaintances might think our brother reserved and reticent, but those who knew him better found in him a companion most genial and communicative. His memory was peculiarly tenacious. He seemed always to have at command everything he had ever read or heard. Though far removed from levity, his conversations abounded with humor, and he seemed to have an inexhaustible fund of anecdote or of incident with which to illustrate a truth or to entertain a friend. When, at some future day, the historian takes up his pen to do for Georgia Baptists what Dr. Taylor has done for those of Virginia, Crawford will be remembered as one to whom God gave intellectual endowments of the first order, and who improved his talents by assiduous culture, adding to mental qualities moral excellencies which made him a man of generous soul, of unswerving integrity and conscientious devotion to the truth as it is in Jesus."

The following letter, addressed to the author, was written in response to an appeal to him, through the same medium, that he would write more frequently for the press—urging, among other things, that he had seen a picture of Dr. Crawford, which showed that he was "getting old," etc.

"A LETTER FROM DR. CRAWFORD.

"*Brother Campbell*: I have noticed your request in the 'Index,' and in compliance, I send this letter to the 'Index man,' with instruction 'if not delivered in ten days,' to forward to Rev. Jesse H. Campbell, Thomasville, Georgia.

"You say I am 'getting old.' In all your preaching you never said a truer thing. Yet there is one part of me, at least, that has not experienced the effect of age, and if you could see a faithful photograph of my heart you would surely 'recognize' it, for its affections are as fresh, full and warm as 'in childhood's happy hour.'

'I have, indeed, grown old, and this day week (22d) I cele-

brated my sixtieth anniversary, on a Kentucky dinner of fish, closing with the favorite dessert of the season: pancake and molasses. But how mistaken are those who consider age an evil! 'Length of days is in her right hand, and in her left hand, riches and honor.' 'With long life will I satisfy him, and shew him my salvation.' Yet, while God promises long life as a blessing, and most men desire long life, there is, with many, a feeling that old age is an evil and a pity for old people. Now, I know of no reason for such feeling, but the undeniable fact that old age is nearer death than youth. But does that make old age an evil? If it is truth as well as poetry, that

'Death is the gate to endless joys,'

why should its nearness to the old make age an evil?

"On a delicious May evening, ten years ago, as I was sitting in my verandah at Penfield, my colleague and friend, H. H. Tucker, came in. After he was seated, I said, 'I have just been reflecting that I am now fifty years old, and I would not be a day younger if I could. For now, even if my life should be extended to the Psalmist's three-score and ten, I am safely over two-thirds of the pilgrimage. If I should die now, I would leave my children a name which they could bear without reproach, and an example which they might follow without shame. And I have no fears that the good providence, which has hitherto protected me amid dangers, sustained me in trials and saved me in temptations, will forsake me till I enter the blessed life.' Such was my feeling and such my trust then. Since that pleasant evening, ten years have elapsed. How slowly, yet how swiftly have they passed. A decade unsurpassed in its momentous history by any equal period since Christ died upon the cross. In this hemisphere, a territory of near half a million of square miles trampled by the iron heel of war for four years, and six millions of people smitten by the iron hand of despotism for six years, and all in the name of fraternity; while on the other hemisphere, the oldest nation of Europe, of the proudest history in the past, and which, for eighty years, has done more for liberty than any other nation of the continent, was, in six months, devastated and subjugated by the most thoroughly organized despotism of the old world. The decade has brought

me to sixty—a decade full of wretchedness and woe in our national affairs, yet how tempered, especially to me, with mercies and blessings! And now that I am a *presbuteros* in years as well as in office, this bleak March day, sitting by my comfortable coal fire in Kentucky, I repeat to you what, ten years ago, in the shades of a May evening, breathing the sweet odor of roses, I said to brother Tucker: ‘I would not be a day younger if I could.’

“Ten more milestones have been marked off in my journey of life, and ten stations nearer to the city above. And if these ten years of war, and blood, and cruelty, and tyranny have, after all, by His grace, been years of so much enjoyment here, what may we not hope in the blessed hereafter. We have not lost, but passed, ten years of life here, and are so much nearer that brighter, purer, richer, nobler, sweeter, grander, holier, happier life in the great beyond. These are feelings, hopes, confidences common to you and me, and many others, whose forms and names come rushing to my eyes and heart. Can that old age be an evil which fills the mind and heart with thoughts and emotions like these?

“But though age is no evil, sickness is; and I have been sick, and am not well yet. In December, a cold and cough *caught me*. As the winter advanced, the cough became worse, and I was confined to the house all the month of February. I am now better. Happily, the spring has been milder than usual, and the season is three weeks in advance of what is common. Every pleasant day improves my health. ‘Doctor’s truck,’ as the ‘beloved physician,’ (Dr. W. B. Crawford, his brother) calls it, does me no good. Instead of cod liver oil, I have been, and am still, taking (for dinner) broiled middling, (streak of lean and streak of fat.) Under this regimen, with pretty weather, I am gaining strength rapidly, and my cough does not trouble me at all when quiet, though a little exercise brings it on. It is nearly four months since I preached, and I have thought that, perhaps, my preaching days are over. I recollect that Dr. Olin, the greatest man the Methodist church ever produced in this country, said that he had two great struggles in this life. The first was, when he got his own consent to give up the world to be a preacher for Christ, and the last when, in consequence

of broken health, he could yield to the providence which silenced him in the pulpit. I had no such trials in entering the ministry, having glided into it so insensibly that I was a preacher almost before I knew it. Nor, if it is God's will to silence me, shall I have any struggle in submitting. I have never felt any anxiety or uneasiness about a field of labor, confident that, if the Lord had work for me to do, He would send me where it was to be done. Under this conviction, I have lived and labored. With this conviction, I shall still labor, if called to labor, or be still, if called to be still. The Lord knoweth.

"So, my dear brother, I have complied with your request. My communication is all about myself; *you* will read it with no less interest on that account. If the 'Index men' think it unsuitable to their paper, they will forward it to you.

"To all who may read it, I beg leave to sign it as their friend and brother in Christ Jesus,

"N. M. CRAWFORD.

"March 29, 1871."

The foregoing letter is believed to be the last article from the pen of Dr. Crawford that was ever published. His health soon grew worse, and he "ceased from his labors."

A few additional remarks by the author, and this brief sketch must be closed. Dr. Crawford ever seemed to preach *under restraint*, owing, doubtless, to his consciousness of danger from paralysis, an attack of which he had in early life, and from a renewal of which he finally died. On a few occasions, however, the author heard him when this habitual restraint was overcome. In a sermon delivered at Albany during an Association, a large congregation was swayed, melted, overwhelmed by his eloquence in a manner that he has seldom seen equaled, and never surpassed, by any preacher. During a session of the Georgia Baptist Convention at Newnan, he followed the missionary, Buckner, in an appeal for the Indians of surpassing power and pathos, though he spoke only about twenty minutes. The effect was such that, before he closed, his hearers, almost *en masse*, rose from their seats and, pressing towards a table near which he was standing, threw their contributions upon it, amounting to about *fifteen hundred dollars*. He had all the ele-

ments of a powerful speaker, but dared not give them free scope.

Dr. Crawford was "of a meek and quiet spirit." A newspaper correspondence, on an exciting subject, was progressing between him and a distinguished brother of an imperious and fiery temper. A friend wrote to Crawford, cautioning him against being provoked to bitterness or undue severity. He replied in a spirit of meekness, thanking his friend for his faithfulness, and adding, in substance, "I am guarding the point upon which you warn me; and, as you are such a wife-man yourself, I will tell you how: I have promised my wife to submit all my articles to her for revision, and, of course, there is no danger of my publishing anything harsh." And so it turned out. By the use of *soft words* and *hard arguments*, he fairly demolished his antagonist.

He delighted in the company of his friends, and entertained them with princely hospitality. Who ever felt otherwise than welcome and at ease in Crawford's house? And as a guest among his friends, he was one of the most agreeable and fascinating of men. In his manners, there was familiarity without bluntness, dignity without pretension, and gravity without austerity. He was, indeed, "a gentleman of the old school," ever more concerned for the enjoyment of others than for his own. The author can safely affirm that *he has never known a more perfect character*. In stature, he was below the medium height, of symmetrical form, full head of black curling hair, and sparkling dark eyes.

JOHN H. CLARK.

"The subject of this sketch was the son of William and Mary Clark, of Putnam county, Georgia, and was born on the 30th of November, 1796. The father, William Clark, was a man without reproach, a most excellent citizen and worthy member of the Baptist church. The mother, Mary Clark, was a member of the same church, and one of the most pious and exemplary women of her day. Her life was a constant commentary on the truths and efficacy of the christian religion. Her maiden name was Harvey. She belonged to an extensive family of

that name, who, by inter-marriage, connected themselves with many of the leading names of this State. She was not simply a professor of religion, but a worker, and in all the relations of life she illustrated all the christian graces. She departed this life on November 8th, 1830, in the full assurance of faith. Her husband, who had been led to the Saviour by her godly life, was overwhelmed by the sad event and expressed an earnest desire to follow her. His wish was gratified, and the Lord took him to himself on the 16th of January, 1831, two months and a half after the death of his consort.

“The sons of this family were Jeremiah, John, James and Benjamin. The only daughter was Charity, who married Jones Kendrick. They spent the last quarter of their lives in Houston county. She was also a devoted and highly prized member of the Baptist church, and her works live after her. She finished her course and went up higher in August, 1867, some four months after the death of her brother John, the subject of this sketch.

“John Harvey Clark, the subject of this memoir, was born in Greene county, and, when in his infancy, his father moved to Putnam county, then a wilderness. He is supposed to be among the very first settlers of that county. The lands were granted by the State after he came. He bought a settlement on Little river and built a neat, comfortable house, where he resided up to the time of his death. The country was new and rough, and the means of education very limited. The boys had to work on the farm, and going to school was only an occasional occupation. Still something in this way was done, and means were provided to furnish some of the children with more than ordinary advantages. John, however, did not enjoy these advantages. He was a plough-boy, and his schooling was confined to a slight knowledge of the usual elementary branches. In early life he inter-married with Elizabeth, the daughter of James Kendrick, who still survives him—a woman of slight educational advantages, but of fine personal appearance, and of marked and decided character. Industrious to a fault, with sound practical sense, great fortitude, and of rare determination, self-reliance and courage. With limited means, she has had the care of a large family on her hands, but failure in no

sense has ever resulted from want of fidelity and untiring energy on her part. She has ever been a toiler, and her toils, which but few women could stand, have not been in vain. In comparative health, having passed her threescore and ten, she is descending the plane of life with mind clear and unclouded, and her trust in God firm and unshaken. In a few more years at most, she will enter "that rest" which is reserved for the faithful, toiling followers of the Saviour.

"The subject of this sketch was a farmer, and the manhood of his life was spent in that avocation. It cannot be said that he was a successful farmer. For a man of his means and large family, his habits were too expensive. He ever kept open house for the accommodation and comfort of all comers, and in this respect his hospitality was extravagant. No one ever failed to find shelter under his roof, and no one ever called on him in vain for help. He sold corn to his needy neighbors at fifty cents a bushel, and bought the same season at one dollar a bushel. He joined the Baptist church some ten years after marriage, and from that time to the day of his death, his house was a home for ministers of all denominations and for every penniless man and woman. It was utterly impossible for him to resist appeals, and he gave, when, by so doing, he put in jeopardy the comfort of his own family. He would divide the last loaf with the beggar, who would smile at his liberality. When he resided in Putnam county, on meeting-days his house was thronged with people. The dinner table was spread from noon until night. As soon as the preaching was over, he would make it a special business to see all visitors and invite them home with him. And nearly all went. This excessive liberality was too great for his limited means, and he was compelled to forego it in after years. If it was a fault, it proceeded from the best of motives. He loved everybody and wanted to make them comfortable, and delighted in social enjoyments. His heart was a well of human kindness, ever springing up, and then overflowing. His servants were spoiled by this excessive kindness, and his children would have been endangered from the same source but for the strong hand and disciplinary power of the mother. He harbored malice toward none, and if he ever became angry, the sun went not down on his wrath.

"He joined the Enon Baptist church, Putnam county, about the year 1828, and was baptized by Rev. James Henderson. This was before the great division of the Baptist family into mission and anti-mission bodies. When the division took place, Enon church allied herself with the anti-mission movement as a member of the Ocmulgee Association. Soon thereafter he withdrew, and with a few others worshiped in the neighborhood at a school-house under the patronage of the Eatonton church. The nucleus of a church was gathered together under the ministry of Rev. J. H. Campbell, who was then a young man, and labored with great zeal and efficiency in building up the Baptist interest in that region.

"Ramoith church was formed out of such elements as had left Enon and such others as had professed a faith, and Mr. Campbell was chosen pastor. The subject of this sketch was one of the deacons. The relation between pastor and deacon was ever harmonious, as he can testify, and he can bear witness to the zeal of the deacon, for they were ever fast friends and co-laborers in the vineyard. He entered the ministry late in life—at least when the prime of his manhood was past, with but few advantages and but a remote prospect of success. But from the time of his giving himself to the pastoral work up to within a short time of his death, and until feeble health compelled him to desist, he labored zealously and earnestly for the Master and the good of souls. For several years his labors were given to Putnam, Jones and Baldwin counties. In 1854 he removed with his family to Houston and served churches in that county, Macon, Dooly and Lee. It cannot be said that he was an able preacher. He never laid claim to any such pretensions. His previous occupation, his limited education and his advanced age, precluded all such aspirations. All his aim was to do good and be an humble instrument of winning souls to Christ. In this respect, it may be said that he was successful in an unusual degree. The churches prospered under his ministry, and many souls were added to them. Many are now living in the several counties named who owe their conversion, under God, to his efforts, and the remembrance of the deceased pastor is dear and precious to them. He was ever willing for others to wear the

crown, and envied no man his greatness. Hence he was highly esteemed for his labors.

“This is the humble pastor’s reward—to labor faithfully in the vineyard and win souls to Christ. The honors of the world, the applause of multitudes, do not seduce them from this work. Their best efforts are subject to criticism, but if they present the cross so as to awaken sinners and induce them to come to Christ, great is their reward. The poor husbandman who has toiled for the Master, with but few of the praises of men to cheer him, when he enters at last into his rest, bringing his sheaves with him, can thank God that his labors have been blessed—can present them as trophies of his victory in the name of Christ, and shout unceasing anthems of redeeming grace.

“The subject of this sketch died on the 23d of April, 1867. His health was quite feeble for months before his decease, so much so as to debar him from active work, and from all work toward the close. A very few days before his death, in answer to a letter of inquiry from a member of his family about his spiritual condition, in view of the great change which must soon take place, he said that he had nothing to commend him to the Saviour—that he was a poor sinner, without merit and without claim on the divine favor, and that he relied solely on the Saviour, and that all hopes of salvation were in his blood. In a few days he passed away. The message came at night, and within a few hours death claimed him as his own. But his works follow him, and his name and his fame are still fresh in the hearts of his brethren with whom he was associated.

“Judge James M. Clark, of Americus, an eminent civilian and worthy christian gentleman, is a son of his, and all the members of his family are highly respectable.”

DR. CULLEN BATTLE.

The name of Dr. Cullen Battle is entitled to a place in this record of Georgia Baptists. Though for a number of years a citizen of another State, and not a minister of the gospel, yet his long residence in Georgia, and his prominent connection with the early movements of the denomination, his liberal support

of our institutions and his unabated interest in all our enterprises, identify him closely with the Baptists of this commonwealth.

Dr. Battle was born in Edgecombe county, North Carolina, March 11th, 1785. An old family record furnishes the following information of his ancestry: About the year 1700, William Battle emigrated from England to Virginia. Like most of the English settlers in that famed old commonwealth, he was a member of the Church of England. His son Elisha, however, married and removed to Edgecombe, North Carolina, and became a Baptist. He was a man of great strength of character and piety, and exerted an extensive influence. The youngest of his six sons was Dempsey, the father of the subject of this sketch. Dempsey Battle had three sons, Cullen, Andrews and John. The two elder were educated as physicians, the youngest was killed by an accident. Cullen Battle received his medical education at the University of Pennsylvania, and was an enthusiastic disciple of the eminent physician and patriot Benjamin Rush. After several years of successful practice in his native State, he retired from the profession to prosecute his constantly increasing agricultural interests.

He was twice married: first to Miss Elizabeth, sister of his cousin, James S. Battle, who survived the marriage but twenty months; and secondly to Miss Jane Lamon, of Wake county, who has been spared to be a life-long companion. Dr. Battle removed from North Carolina to Powelton, Hancock county, Georgia, in 1818. There he professed faith in the Saviour and was baptized in 1827 by the great and good Jesse Mercer, his wife having been baptized three years before by the same minister. In Powelton he took a deep interest in the cause of Christ, became at once an active and useful church member, leading in every good work, serving faithfully in the office of deacon, and being, in every place, an example of christian integrity, activity, fidelity and liberality. His large means enabled him to exercise a generous hospitality, and his house was ever open to friend and stranger. When a traveling minister chanced to pass through Powelton—and the village in those days was on the highway of travel—he went directly to the house of brother Battle, where he was sure to find a warm wel-

come and comfortable home. Dr. Battle was an enthusiastic friend of education. He was prominently identified with the management and control of the fine academies for which Powelton, in those early days, was famous; and Mercer University never had a warmer or more generous friend. He stands next to Mercer himself, on the list of contributors to this noble institution. He was also ever an ardent friend and contributor to the missionary cause, the Bible cause, the Sunday-school cause, the temperance cause, and the cause of evangelizing the slave population in our midst. Though an unshaken believer in the scriptural and moral rightfulness of the "peculiar institution," he always held it to be the duty of masters to give to their slaves the bread of life. His own very large family of blacks never lacked for the ministration of the word, and when no regular preacher was at hand, he would himself proclaim, with earnestness and power, the everlasting gospel. If ever a master did the full measure of his duty as a christian instructor to his slaves, that man was Cullen Battle. For years and years, it was his custom to gather the blacks of the community together on every Sabbath afternoon and teach them the truth as it is in Jesus. His instructions combined the soundest evangelism with the highest lessons of morality for their daily lives and their intercourse with each other.

He was never in favor of restraining them from acquiring the rudiments of education. The writer has often heard him denounce the laws and the public sentiment which forbade them to learn to read and write. Indeed, it is well known that these restrictions were forced upon the Southern people by the fanatical course pursued by the abolitionists of the North, and but for this ill-advised interference, no prohibitory statutes of this kind would ever have been found in our Codes.

Dr. Battle removed from Powelton to Eufaula, (then Irwinton,) Alabama, in the year 1836. At this time the Creek Indians had not left Alabama, and often gave much trouble to the early settlers. Dr. Battle did not escape the misfortunes incident to a home among these savages. More than once, by the sudden incursions of these treacherous foes, his property was destroyed and crops abandoned. But his characteristic energy,

under heaven, triumphed over obstacles and reverses, and his affairs prospered.

Soon after reaching Eufaula, he became anxious to see a church established in that young but growing place. In company with the lamented General Reuben C. Shorter and others, a church was constituted in 1838, and by the active efforts of these brethren, under the blessing of God, it became a power in the community. Having been blessed with the ministry of Tryon, Pattison, Matthews, Henderson, McIntosh, Van Hoose, Reeves, Wharton and Kinnebrew, it has grown to be one of the largest and most influential churches in Alabama. And yet we hazard nothing in saying, that to no human instrument is more of its solid prosperity due than to deacon Cullen Battle.

In 1853 he removed to Tuskegee, Alabama, where he again became conspicuous for christian enterprise and benevolence. He was one of the chief contributors to the East Alabama Female College, which for so many years dispensed the benefits of education to the daughters of Alabama. He aided also, to a large extent, in the erection of the beautiful and costly house of worship in that town. Here, as in Eufaula and Powelton, he seemed to feel a special responsibility for the religious culture of the blacks, and scarcely a Sunday afternoon passed by that did not find him actively engaged in teaching them the scriptures.

Every good cause commended itself at once to his liberality. In the subscription books of the agencies of every branch of christian benevolence, his name was often inscribed with amounts annexed, testifying to the largeness of his heart and the profuseness of his benefactions.

But war and desolation came on, and his old age has been saddened by the privations that have been his lot since the close of hostilities. His immense estate has been scattered to the winds, and his chief regret is that he can no longer contribute to those objects which formerly claimed not only his heart but his purse. But his deeds are not forgotten. His works of faith and labors of love have already produced harvests of blessing, and are treasured in the book of remembrance. Yet he claims no merit for these, believing that he

only did what it was his duty to do, and that, after all, he is but an unprofitable servant.

Dr. Battle has just passed his eighty-ninth birthday, and, happy in the companionship of the devoted partner of his bosom, in the society of his only daughter, with whom he is now living in Eufaula, and in the hope of a blessed immortality through the merits of a crucified and risen Saviour, he is tranquilly passing the days that yet remain to him on earth, awaiting the summons to join the hosts that have already crossed the flood, in the glorious city of our God. Like a shock of corn fully ripe, he is ready to be gathered to the garner of the skies.

Dr. Battle has three children living, viz: Mary J. Shorter, (widow of that noble statesman, jurist and christian, ex-Governor John Gill Shorter,) Rev. Archibald J. Battle, D. D., the present President of Mercer University, and Major-General Cullen A. Battle, ex-officer of the Confederate States Army. A promising son, Junius Kincaid Battle, died at the age of twenty-one, a year after his marriage.

Dr. Andrews Battle, next younger brother of the subject of our sketch, died in LaGrange, Georgia, in 1842. He was noted for his modest piety and christian integrity—a saint-like man, beloved of all who knew him.

INDEX.

HISTORICAL.

	PAGE.
PREFACE.....	5
INTRODUCTION OF BAPTIST SENTIMENTS INTO THE STATE.....	9
INCREASE OF THE DENOMINATION.....	14
BENEVOLENT INSTITUTIONS.....	16
BAPTIST CONVENTION OF THE STATE OF GEORGIA.....	18

ASSOCIATIONS.

BETHEL.....	125	PIEDMONT	83
COLUMBUS.....	99	ROCK MOUNTAIN.....	114
CENTRAL.....	115	REHOBOTH	123
CHATTAHOOCHEE	96	SAREPTA	71
EBENEZER.....	79	SAVANNAH RIVER.....	75
FLINT RIVER.....	94	SUNBURY.....	84
GEORGIA.....	55	TUGALO RIVER.....	91
HEPHZIBAH.....	73	UNITED.....	110
HOUSTON	113	WESTERN	106
ITCHACONNAH.....	111	WASHINGTON	112
NEW SUNBURY.....	134	YELLOW RIVER.....	93
OCMULGEE	76		
OCMULGEE, (Junior).....	79	DIVISION ON MISSIONS.....	136

LITERARY INSTITUTIONS.

MERCER UNIVERSITY.....	139
HEARN SCHOOL.....	151
CHEROKEE BAPTIST COLLEGE.....	154
WASHINGTON INSTITUTE.....	157
MONROE FEMALE UNIVERSITY.....	158
BETHEL FEMALE COLLEGE.....	160

BIOGRAPHICAL.

	PAGE.		PAGE.
ARMSTRONG, JAMES	274	MALLARY, CHARLES D.....	452
ANSLEY, MARLIN	421	MERCER, SILAS.....	226
BACON, AUGUSTUS O.....	270	MERCER, JESSE.....	311
BATTLE, DR. CULLEN	496	MILNER, JOHN.....	301
BEDGEWOOD, NICHOLAS	183	MILNER, JOHN H.	376
BLEDSE, MILLER.....	193	MOSELY, ELIJAH.....	278
BOTSFORD, EDMUND.....	167	MOSELY, WILLIAM	363
BRANTLY, WILLIAM T.....	208	NEWTON, WILLIAM.....	425
BYNE, EDMUND	238	POLHILL, THOMAS.....	184
CARTLEDGE, SAMUEL.....	207	POLHILL, JOSEPH.....	406
CLAY, JOSEPH.....	280	POSEY, HUMPHREY... ..	354
CONNER, WILSON.....	275	PERRYMAN, ELISHA.....	333
COOPER, JOHN W.....	378	PERRYMAN, JAMES.....	448
COLLINS, HENRY.....	417	POSTELL, EDWARD P.....	304
CARTER, JAMES.....	369	PENFIELD, JOSIAH—(Deacon)... ..	428
CALLAWAY, WILLIAM A.....	370	REEVES, JEREMIAH.....	248
CALLAWAY, JOSHUA S.	359	REEVES, JAMES.....	319
CLARK, JOHN H.	492	RHODES, THOMAS.....	206
CRAWFORD, NATHANIEL M.	481	ROSS, JOHN.....	277
DAVIS, WILLIAM.....	178	SAVAGE, LOVELESS.....	278
DAVIS, JONATHAN.....	399	SCOTT, ALEXANDER	193
DAVIS, JESSE M.....	403	SCREVEN, CHARLES O.....	195
DUNHAM, JACOB H.....	204	SCREVEN, JAMES O.....	449
DENNARD, JARED SANDERS.....	440	STOCKS, HON. THOMAS.....	352
DAWSON, JOHN E.....	473	SINGLETON, WILLIAM.....	398
FLEMING, ROBERT.....	422	SWEET, GEORGE D.....	296
GOSS, HORATIO J.....	430	SHERWOOD, ADIEL.....	413
GOSS, BENJAMIN.....	431	SWANSON, JAMES F.	466
GRANBERRY, GEORGE.....	427	SANDERS, BILLINGTON M.	313
HAND, HENRY.....	285	THARP, VINCENT.....	247
HOLCOMB, HENRY.....	184	THORNTON, DOZIER.....	241
HOLMES ADAM T.	476	THORNTON, VINCENT.....	339
JAMES, JOHN.....	375	TRAVIS, JESSE	294
JOHNSON, JARVIS G.....	451	TRICE, THOMAS C.....	366
JONES, ADAM.....	181	VINING, JEPHTHA.....	253
KING, JACOB.....	432	WALSH, THOMAS.....	245
KILPATRICK, J. H. T.....	381	WARREN, KITTREL.....	290
LAW, SAMUEL S.....	255	WHATLEY, SAMUEL.....	282
LAW, JOSIAH S.	322	WINN, THOMAS SUMNER.....	276
LUMPKIN, JACK.....	309	WILKES, THOMAS U.....	410
MARSHALL, DANIEL.....	173	WYER, HENRY OTIS	326
MARSHALL, JABEZ P.	251	WHITTEN, JAMES.....	420
MATTHEWS, JAMES	230		



